

Col. Force

VOLUME XIX.

NUMBER VII.

THE
AFRICAN REPOSITORY,
AND
COLONIAL JOURNAL.

JULY, 1843.

PUBLISHED MONTHLY,

BY THE AMERICAN COLONIZATION SOCIETY, AT \$1 50 PER YEAR IN
ADVANCE, WHEN SENT BY MAIL, OR \$2 IF NOT PAID TILL
AFTER THE EXPIRATION OF SIX MONTHS OR
WHEN DELIVERED TO SUBSCRIBERS
IN CITIES.

WASHINGTON:
ALEXANDER AND BARNARD, PRINTERS,
SEVENTEENTH STREET.

Two sheets.—Postage, if not over 100 miles, 3 cents; any greater distance, 5 cents.

CONTENTS.

	PAGE
Annual meeting, Massachusetts Colonization Society	197
Missions in Western Africa	205
The Gaboon Mission	205
Episcopal Mission, Cape Palmas	211
Presbyterian Mission, Kroo country	214
Baptist Mission at the Bassas	215
Methodist Mission	216
African Colonization Cause	217
New England	217
Connecticut	218
New York	218
Pennsylvania	219
Delaware	219
Indiana	219
Virginia	219
Doubts and difficulties	222
Departure of the Renown	224
Imagined danger	225
Africa wasted by Britain and restored by native agency	225
Western Africa	227
Contributions	227

THE
AFRICAN REPOSITORY,
AND
COLONIAL JOURNAL.

VOL. XIX.]

WASHINGTON, JULY, 1843.

[NO. 7.

ANNUAL MEETING OF THE MASSACHUSETTS
COLONIZATION SOCIETY.

THE annual meeting of this society was held at the Centra Church, Boston, at 3, P. M., on Wednesday, May 31. Hon. William Bannister, President, in the chair. The meeting was opened with prayer by the Rev. Dr. Dana, of Newburyport. The report was then read by the Secretary.

The Rev. A. P. Peabody, of Portsmouth, N. H., moved that the report be accepted and printed. The Rev. Artemas Bullard, Secretary of the Missouri Colonization Society, seconded the motion, both adding some eloquent remarks. After its passage, the Rev. R. R. Gurley, Secretary of the American Colonization Society, addressed the meeting at some length. All the addresses were heard with intense interest, by a large and highly respectable audience. The officers for last year were re-elected. There are growing indications in New England of favor to the cause of African colonization. We are indebted to the Secretary of the Massachusetts Colonization Society for the following report of its managers.

SECOND ANNUAL REPORT OF THE MANAGERS OF THE MASSACHUSETTS COLONIZATION SOCIETY.

Presented, May 31, 1843.

MR. PRESIDENT:—During the year which now closes, the managers of the society, hope that they have not only avoided injuring its interests by “indiscreet action,” but have made some progress in overcoming the obstacles which impede its success. These obstacles are neither few nor small; yet they are such as, we doubt not, well directed and persevering industry may effectually remove. It should be remembered, that the cause of colonization in New England has never been sustained by a perma-

nent organization located in the midst of us, and wielding all those means of acting on public sentiment, which other societies find indispensable to success. There have been some local associations, too small to act steadily through the year, and from year to year, either by agencies, by the press, or in any other mode, and there have been occasional visits of agents from the parent society; but there has been no permanent system pleading our cause, and securing friends and support continually throughout our whole territory. The cause has been left, for the most part, to stand or fall by such knowledge of its merits, as the newspapers and other channels of information might happen to diffuse. Thus left to itself, its works praised it, and it made many friends.

Opposition, however, for the last ten years, has not been wanting in system or industry, or extent, or continuity of effort. We do not speak by way of crimination or complaint; for our fellow citizens have an undoubted right to be industrious in disseminating what they believe to be the truth. But, in order to understand our own position, we must remember, that for ten years past, our opponents have been fully organized, and have been systematically and industriously using, in every part of the commonwealth and New England, the influence of agencies, of the press, and of other means, by which public sentiment is moulded. Nor is this all. Soon after this organized opposition commenced, the greater part of our friends among the clergy and many of our other friends found it necessary, as they thought, to become practically neutral, for the sake of peace. Pastors of churches who had annually advocated our cause and taken up collections for its support, thought it necessary to stop, and not only to become silent themselves, but to exclude the subject wholly from their pulpits, and as far as in their power, from the minds of their people, lest their churches should be rent by the violence of party, and all the interests of piety should be brought low. This fact also, we mention without approving or condemning it, and simply as one of the facts which explain our present position.

From these facts another has resulted, which operates much to our disadvantage. Multitudes seeing that colonization is no longer advocated by those who formerly commended it to public favor, and having never considered, or having forgotten, why they became silent, have insensibly formed the habit of classing it among rejected things—among enterprizes which were once thought well of, but which have since been abandoned as useless, or perhaps pernicious. These men have not been turned against us, by arguments which they themselves have examined and found apparently sufficient, they have only placed us among by-gone things, because they hear us often condemned, while no one rises up in our defence. A cause which, being thus left to itself for so many years, amidst such a host of disadvantages, can yet number many friends, must have great intrinsic strength. But it is time to state what has been done, in the face of these difficulties.

At the last annual meeting, the Rev. Mr. Gurley, Secretary of the Parent Society, was present, accompanied by Mr. Zion Harris, a colonist from Liberia, whose interesting statements will be remembered by all who heard them. That meeting was continued by adjournment for several evenings, and before its close, the sum of \$219, was given and subscribed to the funds of the society. It was also arranged that Mr. Gurley should spend some time on an agency among us during the summer.

Early in August, an office was opened for the transaction of the society's business. About the same time, Mr. Gurley arrived and commenced his labors. He remained in New England about three months, during which time he addressed public meetings in Boston, Charlestown, Andover, Salem, Newburyport, Dedham, and New Bedford, in this commonwealth; in Dover, Hanover, and Newport, New Hampshire; in Montpelier,

Woodstock, and Windsor, Vermont; and in Augusta, Hallowell, Bath, and Brunswick, in Maine. Mr. Gurley's efforts were intentionally directed to the diffusion of correct views of the general subject, rather than the immediate raising of funds. Yet some auxiliary societies were formed, others were strengthened, and the sum of \$137 50, was raised for the promotion of our object. During this time, the Rev. Mr. Bulfinch, of Washington City, visited us on a gratuitous agency for the Parent Society. He addressed several public meetings, and conversed with many influential individuals. We have reason to believe that he exerted a salutary influence on all uncommitted men who heard him; but no attempt was made to raise funds in connexion with his agency.

It had been hoped that the Rev. J. B. Pinney would succeed Mr. Gurley in his labors in this vicinity. In this we were disappointed. He met Mr. Gurley at Montpelier, and after a short but successful agency in Vermont, was obliged to return to his stated labors in Pennsylvania.

Early in November, having heard that an old and tried friend of our cause, a clergyman of high standing and extensive acquaintance, was about to ask a dismissal from his pastoral charge, the Board directed the Secretary to correspond with him, with respect to becoming our agent. As the result of that correspondence we were led to hope that he would be ready to enter the field about this time. Circumstances, not then foreseen, will deprive us, for some months longer, of his valuable assistance; though we still hope ultimately to enjoy it.

In March the Rev. James T. Phelps, formerly of Enosburgh, but now of Chittenden, Vt., was appointed an agent of this Society, with the expectation that his labors would commence about the first of May. Unforeseen occurrences, however, detained him from the field of his labor till last week.

Last winter the Rev. Dr. Tenney, formerly of Weathersfield, Conn., now of Northampton, an agent of the Parent Society, was authorized to collect funds in this State, to be paid over to our Treasury. His health and other engagements have allowed him to do but little. It is understood that a small sum is in his hands.

Still later, Captain George Barker, well known as an old and faithful agent of the Parent Society, contemplating a journey along the northern frontier of the State, was authorized to raise funds for us, in such of the northern towns as it might be convenient for him to visit. His collections have amounted to \$106 71.

Early in December, a letter was received from the Secretary of the Parent Society, in which mention was made of several slaves, to whom freedom had been bequeathed by their late masters, on condition of their emigrating to Liberia within a specified time. An extract from it was thrown into the several newspapers, both religious and secular, with a request for funds, for the benefit of such slaves. Further information concerning slaves who are applicants for a passage, was procured from Washington, and published in a circular, of which a considerable number of copies were distributed in this city and vicinity. The appeal in behalf of some of these slaves was also reiterated in several newspapers. In consequence of these appeals and the discussions growing out of them, there has been forwarded to the office of the society, including ten dollars promised to be paid when certain of the slaves emigrate, the sum of \$264 75. Nearly the whole has come from country towns, scattered over almost all parts of the State east of Berkshire county. The largest sum received from one town, was from a town where about the same time, the state of public sentiment was supposed to be such, that an agent would lose his labor by attempting to raise funds there. The amount is not great; but the sources from which it comes are such as show that a multitude of generous hearts are ready to respond to our calls whenever our objects can be fairly

and truly presented before them. It is worthy of remark, that nearly all have either concealed their names, or requested the Secretary not to make them public. Whether this concealment arises entirely from modesty, or partly from a desire to do good without meeting the obloquy which the knowledge of the gifts might bring upon their donors, is not known.

The amount of funds from all the several sources here mentioned, and a few annual subscriptions is \$735 96. Of this, a small part, perhaps \$20, is yet uncollected.

This, however, does not show all that has been done in this state during the year for the cause of colonization. The African Repository, for twelve months ending with April last, acknowledges the receipt of \$1,225 67 from Massachusetts, of which \$1,088 17, has not passed through your treasury. This, added to the amount before mentioned, makes a total of ascertained subscriptions and donations, of \$1,814 13. Some part of this was doubtless contributed before the commencement of the year; but as an offset, in whole or in part, there have been some contributions which have not yet been reported.

The amount raised in the United States cannot easily be ascertained; as several of the State societies, instead of paying over their funds to the Parent Society, as formerly, expend them on settlements which they themselves have planted in Liberia. Whether this arrangement has been on the whole beneficial, is a question of some difficulty. It has been attended with at least one disadvantage: The receipts of the Parent Society have been greatly diminished, and the hasty reasoners have been encouraged to infer that the cause is going down. How much ground there is for such an inference will appear, very nearly, from the following facts and estimates. The Parent Society received during the twelve months before mentioned, in donations and subscriptions, in the free States, \$5,276 23; \$93 34, less than one fourth of which, was from Massachusetts. From similar sources in the slave-holding States, it received \$5,461 89, that is \$185 66, more than from the free States. To this should be added a legacy of \$2,000, from a lady in Maryland; \$500, from Wm. B. Lynch, of Lynchburg, Va., towards colonizing his eighteen slaves, and other sums from similar sources, to the amount of \$49,10; raising the total of receipts from those States, to \$10,371 89, and the total from all the States, to \$15,648 12. Meanwhile, the receipts from the colonial store were probably about \$9,500, and for the African Repository, about \$1,500, so that the whole income of the society was between \$26,000, and \$27,000. The annual income of the State societies which have planted colonies, on which their funds are expended, is not exactly known.* The receipts of the Pennsylvania society acknowledged in the Repository for the twelve months before mentioned, were \$4,531 56, which was less than usual. Those of the New-York society, for the year ending May, 1842, were \$9,998 96, which is probably, about a fair average. The Maryland Colonization society received, in 1842, from the State colonization fund, \$10,000; from donations and subscriptions, probably about \$2,500; total, \$12,500. The Mississippi and Louisiana societies appear to have expended usually \$4,000, or \$5,000, annually; say \$4,500. These sums make a total of donations, subscriptions, legacies, and State appropriations, of \$47,178, of which, \$19,806 75, is from the free States, and \$27,371 89, from the slave States. The receipts from other sources, such as the colonial store, the African Repository, and for other publications, will carry the

* Within two or three years, all the State societies, except that of Maryland, have entered into arrangements, by which, the government of their colonies is transferred to the Parent Society, and the principal part of their funds are to pass through its treasury; but the amounts of the several societies have not yet been so far consolidated, as materially to affect these estimates.

whole sum as high as \$60,000. And this amount of support has been rendered in a time of pecuniary distress, which has crippled the resources of every benevolent movement in the land; and notwithstanding the vigorous and systematic opposition already mentioned, and the equally decided opposition of all the advocates of perpetual slavery in the southern States. The progress of our cause may be checked as it has been; but it cannot be stopped. The progress and prospects of emigration to Liberia are highly encouraging.

Mr. Zion Harris, whose presence at our annual meeting has been already mentioned, sailed from Norfolk in the *Mariposa*, on the 7th of July; he was accompanied by 80 emigrants from Tennessee, more than 20 of whom were emancipated, and to some extent assisted by their former masters; by 17 from Virginia, all but one emancipated for the purpose; by 14 from North Carolina, to whom their late master, Thomas Blackledge, Esq., had bequeathed freedom, with property enough to meet the expenses of emigration, and \$800 to assist them in commencing business; by ten others from the same State, emancipated by Mr. Brown, of Murfreesborough, with partial provision for their voyage; by two free colored families from Illinois, and one from Iowa; by a Baptist Minister from Alabama, his wife and three children, in the hope that his other children, for whom he has paid more than \$7000, will yet follow him; by a family of six persons from Louisiana, and by 79 persons who had been slaves of John McDonogh, Esq., near New Orleans, but who had purchased their freedom on a plan which he devised, proposed to them, and assisted them to execute. The whole company numbered 234. They arrived at Monrovia, August 21, and at the latest dates from the colony, had passed through the season of greatest danger to their health, with little loss. Those from Louisiana were but slightly affected by the climate, and none of them had died from its effects.

On the 15th of December, eighteen emancipated slaves of Wm. B. Lynch, Esq., Va. embarked in the *Globe* at Baltimore, for Monrovia. Mr. Lynch, on coming of age, first offered his slaves their freedom, and proposed to take them to some of the north-western States to enjoy it; but after a visit of inquiry to those States, he became convinced that Liberia was a more desirable residence for them; and in this opinion they coincided. He conducted them to Baltimore, furnished them with a quantity of clothing and mechanical and agricultural implements and paid \$500 towards the expense of their voyage.

A vessel has already been chartered to convey to Liberia about 80 of the 130 slaves, left by the will of Mrs. Read, of Mississippi, in trust to two gentlemen of that State, with provision out of her estate for their emigration. With these, it is hoped that the eighteen, to whom freedom was bequeathed by the late Thomas Wallace, of Flemmingburg, Kentucky, will take passage.

Many others are waiting to go, as soon as the Society can find means to send them. Among them, are nine slaves near Shepherdstown, Va.; five in Lynchburg; sixteen in Gloucester county; several in Richmond county; and sixty-eight the slaves of an aged gentleman in Tennessee, who is unable to defray the expense of their emigration. It is known that many masters in East Tennessee desire to emancipate their slaves and send them to Liberia. In the same part of Tennessee, are many free colored families who desire to emigrate; and in the neighboring parts of Virginia are many more. Several free colored people from Illinois are applicants for a passage; about thirty in Cincinnati are preparing to remove; and others, in various parts of the country are desirous to find a home in the land of their ancestors.

The state of the colony, too, is encouraging. But on this point there is a false rule of judging, which needs to be set aside. The colony is only about twenty years old.

It is composed of emancipated slaves and free colored people from the United States, nearly all of whom were so poor that their passage had to be paid by charity. They have had to struggle with all the difficulties of a new settlement, with primitive forests and savage beasts and savage men. No reasonable person will expect their towns to equal those of New England, where men of giant minds and their descendants have been making improvements for two centuries. From the necessity of the case, the colony must appear a wretched place to a thorough-bred New Englander who never saw any other part of the world, and who compares it with his own almost faultless home. The judgments of such men, formed while suffering from the coast fever and home sickness, must of course be unfavorable. It is certain, too, that the colored man, who emigrates to Africa, like the white man who removes to the West, must encounter hardships and privations which he might have avoided by remaining quiet in his old home, with no attempt to improve his condition. It is certain, too, that the colony has not been so well managed as it would have been, had the colonists been better, and abler, and richer men, and had the society possessed, from the beginning, all the information it has acquired by twenty years of experience and inquiry; and there are doubtless defects there now, growing out of erroneous management. It must also be conceded, that this colony, like all others that ever have been or ever can be planted, consists in part of persons destitute of piety; and that the style of piety which prevails there is much the same as among people of similar attainments in the United States, containing a larger proportion of animal excitement, self-deception, and inconsistent conduct, than is found in the best churches in this country. All these things might safely be conceded from the nature of the case, even if there were no evidence in relation to them.

Still the testimony is conclusive that the colony is fulfilling all reasonable expectations. Captain Stoll, of the British Navy, thinks it the only Institution on the coast of Africa which promises to be successful in raising the slave into a freeman, extinguishing the slave trade, and promoting the religious and moral improvement of Africa at large. In his opinion, colonies on the principle of Liberia ought to be established as soon as possible, if we wish to serve Africa, and the materials of such colonies can be procured only from the United States.

Colonel Campbell, for three years Governor of the British colony at Sierra Leone, bears witness to the intellectual and moral superiority of the Liberians over the people of his own colony, and asserts that it is by the establishment of such colonies as Liberia, that the civilization of Africa will be effected.

The Rev. Dr. Philip, superintendent of the London Missionary Society's missions in South Africa, says of Liberia: "I regard this settlement as full of promise to this unhappy continent. Half a dozen such colonies conducted on christian principles might be the means, under the divine blessing, of regenerating this degraded quarter of the globe."

Of the same character is the testimony of such Americans as, from their personal acquaintance with the facts, their capacity for appreciating them, and their freedom from temptations to judge unfavorably, are most worthy of our confidence. Official dispatches and other accounts from the colony confirm this testimony. In short, there is no reason to doubt, that with all its defects, it is far the best specimen of a civilized and christian community in that part of the world, and excepting, perhaps, some of the white settlements in South Africa, superior to any other, on that whole continent. Even if we take the most unfriendly statements ever made as unexaggerated truth, the colonists are far superior in morals, piety, education, and all civilized customs, to the emancipated slaves of the British West Indies. And yet the latter are said to be doing well, and it is truly said, for they are rapidly improving.

From the beginning, the industrial interests of the colony have suffered from the want of that capital, skill, and practical acquaintance with business, which a colony of white men might have possessed. The colonists have struggled against these embarrassments with a degree of success, which shows that the black man is not deficient in native talent and force of character. Within the last ten years, especially, both agriculture and commerce have received a new impulse; new farms have been opened, better systems of cultivation have been adopted, six vessels have been built or commenced, and several purchased, and an unusual number of public and private buildings erected, generally of a superior quality. Among them is a building for the high school, on Factory Island, in the St. John's river, which school is already opened.

The colony suffers, too, from not possessing complete jurisdiction over the whole line of coast, of about 300 miles, from Cape Mount to Cape Palmas. The settlements are scattered along the whole distance; but between them are intervening tracts to which they have only a right of pre-emption—a somewhat indefinite claim to the privilege of having the first offer if the lands ever sold. The proceedings of foreigners at these points sometimes embarrass the commerce of the colony; and here, too, the Government is unable wholly to suppress the slave trade. As the possession of this whole line of coast is exceedingly desirable, and is not expected to cost more than \$20,000, the Parent Society has commenced a special effort to raise that sum, for that purpose. Negotiations for some parts of this coast have already been commenced by Governor Roberts, and we hope the object may soon be accomplished. This is the more to be desired, as it will bring greater numbers of the natives under the influence of the colony. Already about thirty kings have bound themselves by treaty to discontinue the slave trade, and several thousands of the natives, for the sake of being safe from the ravages of that trade, and for the enjoyment of other advantages, have placed themselves under the protection and laws of the colony. Among these the knowledge of christianity and of letters, and the arts and habits of civilized life, are making constant progress; and the contemplated purchases will naturally bring many other thousands of the natives within the same beneficial influences.

The most frightful obstacle to the prosperity of the colony has been the effect of the climate on the health of the emigrants. This was found so deleterious that the first location of the colony, on Sherbro Island, was abandoned; and the growth of Monrovia, the capital, has been materially retarded, by the removal of the colonists to healthier locations. But in this respect, there is a decided improvement. As the forests are cleared away, decaying vegetable matter becomes less abundant, better houses are provided, the causes and nature of the fever are better understood, and several of the colonists have become skilful physicians, the danger diminishes. Governor Roberts states that the mortality among newly arrived emigrants has decreased within the last ten years, at least 33 per cent. At Cape Palmas, the births are more numerous than the deaths, and the mortality is less by one per cent annually than among the free colored people in Baltimore. In short the danger to health, in removing to Liberia, is now about the same as that of removing to the West Indies.

And why should we not go forward? The results of the year show that our cause is strong in the affections of the wise and good. Only let our well wishers even in this desponding and discouraged region come out and show themselves, and they will prove to be an exceeding great army. They will be astonished at their own numbers and power, and will wonder that they were even afraid. We need not labor without hope.

Nor need we labor without motive. Is it nothing to have planted on the coast of Africa, a colony better adapted to regenerate that benighted continent, than British philanthropy, aided by British power, has ever been able to place there; and that, even in the opinion of British judges? Is it nothing, that thirty nations, though little ones,

have been reclaimed from the slave-trade, and turned their faces towards civilization and christianity? Is it nothing, that christian missions are permanently established and successfully at work, in a region where all previous attempts, which had been numerous, for a century had failed? Is it nothing, that black men are actually carrying salvation to the bodies and souls of their brethren, where white men cannot live? In the words of an enlightened British officer, "if we would serve Africa, let us go on with this work."

And what shall we say of those freemen, who find their color an obstacle to their happiness here, and ask us to restore them to the land from which their fathers were most wrongfully brought away? It is easy to say, that nothing but a wicked prejudice molests them here; but will that justify us in making this continent their prison. If we could take upon ourselves the pain and loss which that prejudice inflicts, it might, perhaps be generous for us to do it; but to insist that they shall stay here and endure pain, contrary to their own judgment and inclination—is it any thing less than cruelty?

Especially should we be moved by the appeal of our brethren in bondage whose freedom may be secured by emigration. Of those who have gone thither during the past year, at least 157 were slaves while here, and but for the enterprise in which we are engaged would have been slaves still. Others may be free, if we will help them to cross the Atlantic. To some of them, this privilege has been left by the wills of their late masters, and they must emigrate by a certain day, or they must be sold at auction, when husbands and wives, parents and children must go wherever the highest bidder for each chooses to carry them. Some who once had this privilege, but whose time expired last year, have been sold already; for the society could not raise the necessary funds to aid them. There are others, whose time will expire this year. Fifty or sixty dollars each, on an average, will save them. Shall we sit still, and keep our money, and let them be sold? We cannot give them freedom in this country. Those who could, for reasons which satisfy themselves, refuse to do it, or are dead, and their wills cannot be altered. We can give them freedom in Africa, and is it not better to be a freeman there, than a slave in America? Which condition would we choose for ourselves, or for our children?*

If slavery here is better than freedom in Africa, the Colonization Society is certainly a great sinner. In its very infancy, it persuaded our national government to brand as piracy the only process by which men were ever transferred, not from the privileges of civilized christian freemen in Liberia, but from the savage freedom of uncivilized, pagan Africans, to slavery in the United States, and to negotiate with other governments to do the same. Other nations have been induced to follow the example till the doctrine which this society was the first to urge, has become the prevalent law of the civilized world, and powerful fleets are pledged by treaty to enforce it. And this efficient public sentiment of all the most enlightened part of christendom rests, mainly, not on any accidental circumstances attending the slave trade, but on its essential character. That trade was denounced as piracy, not merely or mainly because it had been cruelly conducted. Evils of that kind might have been remedied by legalizing and regulating it. Nor was it from any ignorance or forgetfulness of any of the privileges which slaves, through the humanity of their masters, enjoy in the United States; for the act so denouncing it was introduced into Congress by a southern statesman, and carried, to a great extent, by southern votes. But this sentence of condemnation was passed upon the slave trade, because, in the judgment of all enlightened consciences, the transfer of men from a state of freedom, to a state of slavery, is a bad act, and, those who make it their business, are of course, "*hostes humani generis*."

* We understand the writer to speak comparatively of the prospects of a race under permanent slavery or permanent freedom.—ED. REP.

(*enemies of the human race*;) and therefore, when acting by force, on the high seas, come within the old and established definition of piracy.

Is this all wrong? Ought those fleets to be recalled, those treaties abrogated, and all the laws against the slave-trade repealed? Nay, more: If slavery here, be better than freedom there, let us kindly send a missionary in every slave ship, to explain to the benighted natives, the blessings which it brings them, that, instead of needing to be taken by force, and confined in barracoons, they may crowd thankfully to the shore, and beg the privilege of being transferred from the wretchedness of freedom, to all the happiness and hopes of slavery. But if all this be not our duty; if freedom in Liberia be better than slavery here, let us not withhold good from them to whom it is due, when it is in the power of our hand to do it.

Respectfully submitted in behalf of the managers,

JOSEPH TRACY, *Secretary*.

MISSIONS IN WESTERN AFRICA.

THE GABOON.

THE last number of the *Missionary Herald* contains a very interesting account of the country near the mouth of the Gaboon river, where a mission has been recently established by the Rev. J. L. Wilson, under the care of the American Board. The mouth of the Gaboon is about twenty miles north of the equator; its longitude is $9^{\circ} 18'$ east from Greenwich. The breadth of this river near its mouth, is from eight to fourteen miles, and though not navigable as far as the Senegal, Niger, or Congo, it is superior to them near the ocean, in size and beauty. Its general course is westerly. Here the slave-trade has been actively prosecuted for a long period. The Gaboon people are thought to be less numerous than formerly. Mr. Wilson supposes the Gaboon people, properly so called, do not exceed six thousand, but that including their slaves, and the Bushmen who are living among them, they may amount to twenty-five thousand. They act as factors for the interior tribes, and for those along the coast, from Corisco to Lopez. The articles of traffic mentioned as usual here, besides slaves are ivory, redwood, ebony, beeswax and gum-copal. The annual export of ivory, probably exceeds (says the *Herald*;) thirty tons, worth about \$40,000. The supply of redwood is inexhaustible. The entire trade of the river, exclusive of slaves may exceed \$100,000. A large number of the men, perhaps four-fifths, speak intelligible English. A few have some knowledge of French and Portuguese. The country is divided "into four distinct political communities, two of which occupy the south side of the river, and two the north. The chiefs on the south side are familiarly known as King William and King George; those on the north side, as King Glass and King Gua Ben. The mission station is located in King Glass's dominions, and about eight miles from the mouth of the river."

"The north side of the river is frequented by a few French and Ameri-

can vessels, but chiefly by the English. The inhabitants regard themselves as somewhat indentified with the English, and with English commerce. The south side is visited by French, Portuguese, and Spanish vessels; and they regard themselves as somewhat indentified with these nations. On both sides, however, vessels of all nations are welcomed, and permitted to trade, without restrictions, and on terms of perfect equality."

We give the following extracts from the journal of Mr. Wilson :

TRADE—DWELLINGS—DRESS.

"The native merchants, through whose hands the whole of this trade passes, are, for uneducated men, much more respectable than any I have known in Africa. Some of them are frequently trusted with goods by the captain of a single vessel to the amount of two, three, or four thousand dollars; as a general thing, I believe, they are honorable and punctual in discharging these debts. There are a few who transact business to the amount of twelve or fifteen thousand dollars a year. How they manage a business of this extent, in the smallest fractions and driblets, without the aid of any written accounts, is very surprising. It is done, however, and with the utmost accuracy, without any other aid than that of the memory. These merchants live in a respectable style, and associate with foreigners on terms of general equality. Their houses are supplied with many useful and costly articles of European furniture; and their tables, though spread with articles of food peculiar to the country, are nevertheless sufficiently tempting, even to the most fastidious appetites.

"A large portion of the natives are engaged in trade. A few are employed by vessels, as factors, laborers, boatmen, interpreters, etc. The women and the slaves manage what they call their plantations. They cultivate plantains, cassadas, yams, sweet potatoes, tapia—an esculent root somewhat like the turnip—ground-nuts, Indian corn, sugar-cane, pumpkins, peas, beans, etc. Plantains and cassadas are the staple articles of food, and are prepared for the table in a great variety of ways. They have an abundance of goats and fowls, but no sheep nor cows, except a few that have lately been introduced from other parts of the coast. Their forests abound with a great variety of wild animals. Fish is to be had in abundance, and honey is brought in at all seasons by the Bushmen.

"Their houses are constructed almost entirely of bamboo reeds. Poles are set up in the ground about a foot apart, and bamboo reeds are tied horizontally to these, and this forms the body of the house. The roofs are covered with leaves of the same. They are spacious, well lighted and ventilated, and with the exception of dirt floors, they are as comfortable habitations as most persons would desire. The house in which king Glass resides is sixty-six feet long and twenty-seven wide; others in the same town are very nearly as large.

"The common dress of the country consists of a fur hat or cloth cap, a shirt, and a cloth extending from the waist to the ankles. When disposed to make a display, they put on a full suit of the best European attire. The women wear a large cloth extending from the armpits to the ankles; when they are not about their work, a cotton shawl or silk kandkerchief is thrown over the neck and shoulders. They wear as many copper or brass rings as they can crowd between the knee and the ankle; and as these are always well burnished, they make a very brilliant appearance. Their hair is put up in a most singular style. A band, in the form of a crescent, is fitted to the head, and extends from the upper part of the forehead to the lower part of the occiput, over which the hair of both sides of the head—except a small patch just above the ears, worked into the form of a diamond—is tastefully braided. The upper edge of the band, usually raised ten or twelve inches higher than the surface of the head, is sharp, and gradually expands to the full depth of the head. This style of wearing the hair gives them a singular, but not ungraceful appearance."

SOCIAL AND POLITICAL CONDITION.

"They pride themselves not a little on their approximation to the habits and customs of civilized life. The proceeds of their labor are generally expended in surrounding themselves, not only with the comforts and conveniences of life, but with its luxuries

and ornaments. They have learned the art, not only of amassing property, but what is very rare in Africa, of keeping it also.

"Their form of government is purely patriarchal. The term *king* is derived from Europe; but the individual who bears this appellation exercises none of the functions, and enjoys none of the honors or emoluments pertaining to royalty. In common with the other old men of his town, he enjoys the respect and exercises the authority, which more commonly attaches to personal worth and old age; but beyond this he has no power whatever. The old men, though they have no arbitrary authority, are much revered; and their views and wishes in matters of importance are seldom contravened. The younger members of the community never approach them, except in the most respectful and reverential manner, and always address them by the appellation of "father." The influence of this practice is very obvious in the character and disposition of the people, and contributes essentially to promote peace and harmony. As a community they enjoy much freedom; and were it not for their slavish dread of witchcraft, they would be one of the most independent people in the world. Every man is allowed to engage in whatever business he chooses; and he may prosecute it in any manner and to any extent without danger of interference. He is the master of all the wealth he may accumulate by his personal industry and enterprise.

"The women are treated with more consideration and kindness than in most heathen countries. They are required to perform less hard labor, and are more constantly employed in these pursuits—sewing, washing, cooking, etc., which seem to be their appropriate calling."

HEATHENISM—DOMESTIC SLAVERY.

"Domestic slavery, in a form somewhat peculiar, exists to an almost unlimited extent. Every man of importance is the owner of twenty slaves or more; a few own more than one hundred. So far as hard labor is concerned, it is not an oppressive system. In general, the slave performs very little labor, and in most cases just what he pleases. Almost the only means a master has of getting work out of a slave, is by coaxing. He knows if he resorts to harsh or severe measures, his slave will run away. The master is further restrained from severity by the fear of witchcraft. Most of the slaves are brought from the interior, and their owners seem to think that their power of conjuration and mischief, is some how or other proportioned to the distance which they have come. The slaves are generally purchased when very young, and from that period to manhood, they are kept very strictly, and it is the only period in which they can be said to be serviceable. After they attain to manhood, they sometimes stay with their masters from attachment, residing on the plantation and rendering such occasional service as may be required; sometimes they run away and go back to their own country. Occasionally they engage in business and become respectable members of society. The children of slaves are always considered free, and the master of the parent can exercise no authority over them. A master may scourge his slave; but he has not, or does not exercise the power of life and death over him. If he is accused of a capital crime, the case is brought before the head men and undergoes a thorough examination before any sentence is passed.

"The prejudices of the people are against the slave; and it is not uncommon for him to be accused of witchcraft, and without any very substantial evidence of guilt, to be condemned and put to death. For very trivial offences, they are chained and thrust into the stocks, and subjected to every species of abuse and insult. As a general thing, they have very little self respect and are exceedingly depraved. Many of them seem to be but little removed from idiocy. Sometimes they form large companies and carry off as much of the property of their masters as they can lay their hands on, and when armed, as is usually the case, it is not safe or practicable to capture them."

DISPOSITION—DESIRE OF INSTRUCTION.

"The general disposition of the people is mild and peaceful. In their intercourse with white men, they are uniformly civil and polite, and carefully avoid every thing like obtrusiveness. They are desirous of adopting the customs and habits of civilized men, and are always eager to acquire any information which will assist them in the attainment of this object. It requires only a very partial knowledge of their character and disposition, to make a white man feel perfectly safe among them. Unfortunately for their morals, however, they have not always found the best patterns of virtue in the whites with whom they have had intercourse. And it is mortifying to observe that many of the vices of heathenism have not only been sanctioned and encouraged by the example of Europeans, but a great many peculiar to civilized countries have been grafted upon their character.

"The people are inquisitive and much pleased at the prospect of being taught to read and write. A few of them, impressed with the need of some knowledge of figures, have obtained sufficient acquaintance with arithmetic for the ordinary purposes of trade; so that we have here, what may appear a little anomalous, good arithmeticians, who do not know a letter in the alphabet. If this desire of learning shall continue after our schools shall have commenced they will be greatly crowded; and we shall soon find ourselves surrounded by a reading community. Upwards of forty individuals, the chief part of whom are adults, have applied for books, and a few, for the short time they have been learning, have made very creditable progress."

The editor of the Herald states that in August last, Mr. Wilson visited the upper waters of the Gaboon, in the company of a remarkable, though, uneducated African, named Toko. The following is Mr. Wilson's account of this individual:

"During many years he [Toko] has taken the lead in business, is not only known among European traders as trust-worthy and upright, but is held in the very highest esteem among his countrymen. He has acquired influence over the latter, and risen to respectability with the former by means the most honorable and praise-worthy. He possesses much more than ordinary energy of mind; his intercourse with all classes has been characterized by uniform candor and honesty. I am not aware that I ever met with a person, not taught in the school of Christ, who had more true amiability of character, or was more unexceptionable in his general demeanor. I have heretofore noticed that where Africans have risen to distinction and power, it has been effected in the first instance by fraud and violence, and afterwards maintained by the aid of superstition and witchcraft. But in the present case, none of these things have been resorted to. The power and influence which Toko wields is the result of gentleness, firmness, and honesty, persevered in for many successive years. And this affords a beautiful illustration of the silent power of virtue; and when witnessed in a country purely heathen, furnishes much encouragement by showing what the character of this people may become under proper training."

The object of Toko's visit, was to settle a matter of difference between the inhabitants of a town, sixty or seventy miles up the river, and certain persons in his place.

KING PASSALL'S DOMINIONS—KOBANGAI—AFRICAN PALAVER.

"About nine, A. M., the voyagers arrived at a large island called Nhâgâ. Having remained here four hours, they resumed their course and reached, about day-break, a small village on the south bank of the river, the chief of which, modestly styles himself king Passall. Mr. Wilson's description of the territory subject to his sway, it will be seen, is not very flattering.

"The town is situated on a low marshy spot, and is made up of twenty-five or thirty shabby, dilapidated old dwellings, which scarcely looked like the habitations of man. The major part of the houses on both sides of the street seemed to be arranged under a continuous roof, having the appearance of two long shades. Passall's house is situated at the west end of the street; and though not very remarkable for its size or beauty, contrasts very well with the rest. At the distance of one hundred rods, but not in sight, there is another village of nearly the same size. It has a more desirable situation, and the houses, though not large, are newer, and have more air of comfort. These two towns, with one more, distant a mile or so, and probably about the size of the other two, make up the full length and breadth of king Passall's dominions. The inhabitants of the town in which he resides, in their general appearance, correspond exactly with what might be expected of the tenants of such a place. With the exception of old Passall himself, there was not, so far as I saw, a single healthy looking individual in the place; and it is questionable whether another settlement could be found on this river, or any where else in the world, where there was a greater concentration, in so small a compass, of all sorts of diseases.

"As soon as it was known that Toko had arrived at the residence of King Passall, a

number of the neighboring chiefs, attended by their wives and friends, assembled to pay him their respects, and to learn the merits of the controversy he had been deputed to settle. Among them was Kobangai.

"He resides fifteen or twenty miles higher up the river, and is allowed to be the man of most authority and importance in this region of country. His arrival was announced by the firing of guns, and I was not a little surprized at the respectability of his appearance, as well as that of his retinue. He wore a colored shirt, a cloth extending from his waist to his ankles, a long red cloth vest, and over the whole a handsome gown. He wore likewise a superb beaver hat with an enormously broad brim, the edges of which were bound with gilt braid. It had a broad band of the same material, and a brilliant star in front. His women, six in all, were dressed in handsome chintz, and were decorated with a liberal share of ornaments. Kobangai is upwards of fifty years of age, six feet and a half high, and a man of commanding appearance. In his manners he is easy, familiar, and unassuming; and from the respect shown by those around him, there could be no doubt that he was held in the highest esteem."

King Passall of Nyâgâ is represented as fifty-five or sixty years of age, short, thick set, and, were it not for an occasional expression of villany about his eye, would be apparently a good natured, jolly old man. The editor of the Herald states, that two years ago, this Passall was guilty of the murder of three of the boat's crew of an English man-of-war, while they were at breakfast in his house, and that the other two were detained until they were ransomed. Mr. Wilson slept three nights in the room where this atrocious deed was committed. It is probable that the fact that these Englishmen were engaged in suppressing the slave-trade, may have instigated those who find their interest in its support, to that deed of blood, since a guest is seldom injured by an African.

The following is the account of the palaver, and the reflections excited by it:

"It was eight o'clock before the palaver was commenced, and it was not continued long, before Toko found that the claims of the Nyâgâ people against different persons in his town, greatly exceeded what he had supposed, largely transcending likewise the amount of goods which he had brought with him. He determined, therefore, to cancel the debts as far as he could with what he had, and endeavor to borrow the remainder from the different chiefs in the neighborhood.

"During the few hours of our stay, the scene was impressive in the highest degree. The silence of the village, with the exception of an occasional elevation of voice by some heated speaker, was equally impressive. The full moon was pouring her rich effulgence upon the broad, placid bosom of the river, whilst the tall trees on its banks stood in silent majesty over our heads, and seemed to be living spectators of what was transpiring beneath. It was a scene in a heathen land, and yet, around, beneath, and above us, were some of the most remarkable displays of the beauty, majesty, and grandeur of God's creative power. And man, that active, restless being, was here; and though unknown to all the world besides, he is nevertheless urging forward his little interests with the same earnestness and intensity of feeling, which are experienced in the most exalted stations. But how circumscribed the range of his thoughts! How little of God does he know! How imperfect are his notions of a hereafter! How profoundly ignorant of Jesus Christ and the way of salvation! And he is the living representative of innumerable generations, who have lived on the same spot, engaged in the same pursuits, and gone down to the grave in the same moral midnight. But is there no brighter prospect for those who are now alive, and those who are in a few short years to occupy their places? May we not believe, that the time is rapidly approaching when this vast moral and intellectual waste shall be reclaimed? Is there any extravagance in thinking that the voice of strife and discord, the song of the nocturnal dance, and the cry of war, which have resounded along the banks of this river from generation to generation, shall be turned into anthems of the most exalted praise to God and the Lamb?"

Mr. Wilson had proceeded up the main branch of the Gaboon, called the Orombo, the smaller (the Rembwe) running off in a southeasterly direction. The Orombo is divided into two branches, the Kama, half a mile in width, and running to the northeast, and the Bakwe, in a southerly direction. The population on the Kama is said to be dense. Mr. Wilson thinks the country beyond the confluence of the Kama and Bakwe to be salubrious. Says the editor of the Herald :

KOBANGA'S TOWN.

"Articles of food may be had at this place in the greatest abundance and at the lowest rates. Large quantities of fowls were bought by Mr. Wilson's companions for a leaf of tobacco each; plantains sufficient for the subsistence of one man for two days were obtained for the same price. Articles of furniture—chairs, settees, tables, manufactured by the natives—were found there by Mr. Wilson, which he at first supposed to be of European or American origin. He saw also a variety of musical instruments, some of which were exceedingly sweet-toned; one in particular, said to have been brought from a great distance in the interior, was much like the guitar."

THE situation of Kobangâi's town on the east bank of the Bakwe, transcended in beauty, any thing Mr. Wilson had seen. The number of houses was about seventy, most of which were new and commodious, and tastefully and skilfully built. The number of people was about five hundred, and their general appearance was that of health, comfort, and cheerfulness :

PANGWE PEOPLE.

"But the most interesting of Mr. Wilson's discoveries is related in the following extract.

"During our short sojourn in this place, we met with a number of men entirely different in their features and general appearance from those in this part of the country, some of whom were said to have come five, and others ten or twelve days journey from the interior. They were known by the name of the Pangwe people. They were on a visit to this part of the country, which is as near to the sea coast as they have ventured. Hearing of us at this place, they came in considerable numbers to see a white man and old Toko, one of whom was as much an object of curiosity as the other. Those of them whom we saw, both men and women, were vastly superior in their personal appearance to the maritime tribes; and if they may be regarded as a fair specimen of their people, I should have no hesitation in pronouncing them the finest Africans whom I have ever met with. They wear no clothing, except a piece of cloth made of the inner bark of a tree. This is drawn between the legs and fastened around the loins by a cord. Nor do they covet cloth. On the other hand they jeer the Bushmen of this region, by telling them that they wear cloth to conceal their personal defects, and their external diseases. Both men and women braid their hair with a great deal of taste. The women braid the hair on the forepart of the head in two rows, which lie over the forehead not unlike the frill of a cap. That on the back part is platted into five or six braids which reach below the shoulders.

"The men are of medium stature, remarkably well formed, healthy in their appearance, and manly in their deportment. They had knives, spears, traveling bags, and other articles of curious and ingenious workmanship, specimens of which we procured for a very small quantity of beads. All of their implements are made of iron of their own, which is considered vastly superior to any brought to the country by trading vessels. They set no value upon cloth, and as yet have never acquired a taste for tobacco or rum. Beads, powder, and brass they prize very highly, and were willing to give any thing they had for the smallest quantities of either of these. They represent their country as mountainous and heathful, and affirm that cutaneous and other diseases common to the maritime regions are unknown among them. They had never participated in the slave-

trade, and regard it, as is by no means unnatural in their circumstances, with the utmost abhorrence. One or two instances are known where they have visited attempts to enslave their people with signal vengeance. It is difficult to define the limits and extent of their country. Perhaps the most westerly border of what is known as the Pangwe territory was within one hundred and fifty miles of the coast, and from thence it may extend many hundred miles into the interior, and possibly spread itself over a large portion of the south side of the Mountains of the Moon. Their country is represented as immensely populous, but I could not learn that they had any very large or powerful organizations. They are aware that vessels visit the opposite coast, and they affirm that they have seen articles of merchandize brought from that quarter. I am inclined to think that the Pangwe people are migrating in large bodies toward the coast. If so, the intermediate Bushmen, weakened as they are by the slave-trade, must inevitably be supplanted."

The editor of the Herald observes:

"The testimony of these natives whom Mr. Wilson so providentially discovered, has an important bearing on the future operations of the mission. It has been a favorite hypothesis with modern geographers that the whole interior of Africa has a very considerable elevation above the sea. While some of its mountains may be covered with perpetual snow, even under the equator, its different ranges are supposed to be more remarkable for their breadth than for their height, forming, when taken together, an immense plateau, and presenting toward each coast a succession of terraces. This theory is founded upon certain geological appearances, and also upon the testimony of those explorers who have found, as they left the ocean, that the country soon became uneven and elevated.

"Should this hypothesis be confirmed, and should the character and condition of the inhabitants dwelling in the interior be such as Mr. Wilson's informants would lead us to expect, there is every reason to believe that stations may hereafter be selected which will be admirably suited to missionary operations. The country will be pleasant and healthful; and the people, untainted by the vices of civilization, will first know the white man, not as the avaricious trader, not as the fomentor of strife, confusion, and bloodshed, but as the minister of peace and the herald of mercy.

"It is a fact worthy of especial notice, that in consequence of the supposed unhealthiness of the regions lying under the equator, the attention of explorers has been turned away from the Gaboon; and it may be reserved for the missionary, in the prosecution of his benevolent enterprise, to penetrate a continent which has hitherto been so effectually closed."

Mr. Wilson's hope is that men may be trained up at the Gaboon to become pioneers in introducing civilization and christianity into the interior. We trust this hope will be realized; and yet we look to Liberia as the most promising seminary for the future teachers of Africa. The missionaries are engaged in a great and glorious work, but Africa needs government, and a well organized community that shall be a model of christian and political society, and that shall have within it the elements of growth and all improvement. The Herald states that Mr. Wilson supposes the new station to be quite as healthy as Cape Palmas. British officers that have visited the Gaboon have shown him much kindness, and Governor McLean (of Cape Coast Castle) has also been ready to afford him facilities in his benevolent enterprise.

EPISCOPAL MISSION AT CAPE PALMAS.

This mission has been afflicted by the death last year of Miss Coggeshall; and Mrs. Savage, wife of Dr. Savage, died on the 23d of December

last. The Rev. Mr. Payne, under date of the 12th of January, gives the following account of the death of this excellent woman.

"She manifested the same calm and cheerful spirit as she had done through her illness, and she requested of her husband if he thought she would not live until morning, that I might be sent for. As, however, there was every prospect of her surviving some time beyond this, I was not called until about daybreak, when I found her in a dying state. Although speechless, she manifested, by a heavenly smile, that I was recognized, and in the same manner assured us that all was peace within, and cheering in prospect. She struggled with two or three more most distressing convulsions during the day, and expired immediately after the last, at the hour before named, as we doubt not, in the spirit of a cheerful, triumphant martyr! To her therefore, very evidently, to die was gain; but as it respects the station from which she was taken, all is dark and mysterious. Entering upon its duties immediately after her marriage, with the zeal and ardor of an entirely consecrated soul, she had already advanced the female department of the school to a greater state of perfection than it, perhaps, had ever before reached; she had also enticed the native women—six or eight in number—located in the small town on mission grounds, to attend school for the purpose of being instructed in reading and sewing, and likewise induced them to attend a meeting for religious instruction—when she was suddenly taken away from her interesting work! We do, indeed, *mourn* her loss, for it seems irreparable. We desire to be—we do feel resigned; but it is only because we know, 'we walk by faith, not by sight,' even so, Father! for so it seems good in thy sight!"

Much has been done through the influence of this mission to impair the confidence of the natives in their *gree-gree* worship and several of their cruel superstitions. The following account of the death of one of the pupils of the mission school at Cape Palmas, appears in the "Spirit of Missions," from Mr. Payne's journal.

"*Friday, Oct. 21.*—Returned from Taboo, whither I was unexpectedly summoned to perform the last sad offices of kindness to one who had endeared himself to all the members of the mission. It was with feelings difficult to be described, that early on Wednesday morning, I received information from one of our scholars that Budah, or Peter Van Pelt was dead! He had left us ten days before, complaining of a sore throat, and swelling in his limbs, from the latter of which, however, he appeared to be recovering. He had been absent somewhat longer than he anticipated; and although his former punctuality made us somewhat uneasy, on this account, we hoped that all was well. In this, however, the information now received showed we were to be disappointed. He was taken ill on Saturday, and on Tuesday was a corpse!

"The messenger who brought these melancholy tidings said that he had died at Grand Taboo, some thirty-five miles from here, but was to be buried at his father's place, half that distance. Hoping to be able to reach this latter place by the time the corpse should arrive, I took a canoe, and in three hours was at the town of Nimbleh, the father of Budah. On landing, however, I was informed that B. had been buried at Grand Taboo the previous day. I therefore went on to Mr. Minor's, at the river Taboo, not designing to proceed farther. On arriving there, however, I received three messages from King George, of Grand Taboo, urging me to visit his town. Having concluded to do so, I left Mr. Minor's after early breakfast, and after passing four other small towns, in two hours reached Grand Taboo. As we were entering the town gate my guide directed my attention to a grave on the left, which he said was Budah's. It was made in civilized style, stood entirely alone, and was surrounded by a fence of sticks about six feet long, and meeting at the top, forming a sort of arch over the grave. On entering the town I was met by King Idebabo, alias 'George,' who has visited England and Sierra Leone, and speaks very good English. He saluted me as his 'very dear friend,' and conducted me into a yard, enclosing a number of his houses. Budah's mother is a sister of the king, and in this yard Budah died. A scene now followed which baffles description. Seated around in the enclosure, were the bereaved parents of the deceased, with a number of his relatives. Whether in consequence of my approach or not, I do not know,

but as I drew near there was a burst of *such wailing*, as could only proceed from those upon whom beams not one ray of hope beyond the grave. Harrowing, however, as this was to the feelings, an object was soon presented, which, for a moment, caused me to forget all else. Seated on the ground before me, almost naked, was a gray headed, agonized woman. It was Budah's mother. As I took my seat, she poured forth afresh the bitterness of her soul, and throwing her eyes and hands wildly around her, gave vent to her feelings in words like these: '*Oh, my son! my son! where are you? Your father has come now. Don't you see him? I know you do. You are glad now; you are satisfied, I know you are, my son.*' While repeating these words, she dragged herself along on the ground, until she got quite up to me. And, oh! as she stared at me wildly and hopelessly, how I wished that she had that consolation in her son's death which his life authorized her to feel.

"Well aware of the suspicious character of the natives relative to all deaths which occur, I was not without some anxiety as to my reception by the afflicted relatives of the deceased. I was not long, however, in suspense. The father, seating himself by my side, after assuring me how well he knew my kindness and attachment to his son, added, '*eh ye nah te. Gnisnah ah te nae,*' (it—B's death—is not your affair, but God's.) He soon afterwards told me that he would put another of his sons in Budah's place, as he has done. King George's son who had been with me, I was assured, too, should return. Having returned me thanks, in a formal and particular manner, for all my kindness to Budah, and dashed me a goat and a fowl, they added, there was one request which they must make, namely: that as B. had died there, I would endeavor to procure for them a teacher. Informing them of the saying among christians, "the blood of martyrs is the seed of the Church," I expressed to them my conviction that the death of this christian boy would draw the attention of the Church to this place, and that sooner or later they would have a teacher. The King now requested me to write something on a board, descriptive of the character of the deceased, to be placed over his grave: I told him that a board would rot so soon as to render it useless to put one there, and that a piece of stone would be much better—little expecting to get a suitable one. Very soon, however, he brought me a tablet of soft stone, about eighteen inches in diameter, upon which I wrote with my penknife as follows:

"PETER VAN PELT,"

"The son of Sebueh Nimbleh and Budah, of the Babo tribe. Born 1822; entered the P. E. Mission school, Cape Palmas, 1837; was baptized 1841; taught in the Mission school at Cavalla, where he led a godly life, until October 18th, 1842, when, on a visit to this place, he died."

"Having finished this, Nimbleh, the King of a neighboring town who had also visited England, asked if I would not read the *burial service*. Ashamed that the hurry in which I left Mr. Minor's, should have caused me to lose sight of a duty of which I was now reminded by a heathen King, I sent back in haste for a prayer book, that I might comply with the request. Soon after dinner I called the people together, and preached to them, 'Jesus and the resurrection.' Before preaching, I sung, as usual, a hymn in Grebo, in which the King and many present joined, at the top of their voices; and after we had done the King added, "*thank the Lord.*" He expressed his assent, also, to what was said, and only regretted, that having no teacher, they were liable to forget what they had now heard. Now, although it was evident to one acquainted with the deceitfulness of the African character, that much of this was said for effect, yet it was interesting to hear such sentiments *expressed* where the Gospel was now preached for the first time, and by a people whose character is regarded as peculiarly bad. At three o'clock, P. M. I read the burial service over our dear departed pupil and brother in Christ, and returned to Mr. Minor's.

"In the christian character of the youth, of whom we have been so unexpectedly deprived, the greatest confidence was reposed by all who knew him. Having been in the Mission from its origin, his mild and amiable deportment had secured for him the favor of all his teachers before he made a public profession of faith. This was much increased by his godly walk after his admission to the Church. Amongst all our Heathen converts, he was the only one whose conduct has not caused more or less anxiety. In the school here, his influence was most beneficial to the children. Though deeply regretted

therefore, and dying under circumstances in which no evidence of his state could be drawn from his last moments, we doubt not that our loss is his infinite gain."

We add the following from the same journal.

"*Sunday, Dec. 25th.*—To-day I baptized the daughter of Governor Russwurm in the Mission Chapel, and preached the annual sermon before the Mission.

"Six years have this day elapsed since our first missionary landed at Cape Palmas. We have now six stations opened; operating upon a population of some twenty thousand, and imparting instruction to about two hundred, youths, men, women and children, in day and evening schools. Thirty persons have been admitted to the Church, of whom half were natives. Of the *twenty-three laborers*, employed in the Mission from its origin, three (white) females, and one (colored) male have been removed by death. The fact that, but yesterday, we committed to the dust the mortal remains of one of these dear sisters, has thrown a gloom over what would have been otherwise a joyful Christmas.

MISSION OF THE PRESBYTERIAN CHURCH.

THE Missionary Chronicle contains letters from Mr. and Mrs. Sawyer, who are engaged in labors among the Kroo people, and adjoining tribes. Mr. Sawyer speaks of the great want of a well qualified physician, and the good he might effect by relieving the diseases of the people. On the 19th of Nov. Mr. Sawyer writes:

"*Nov. 17.* Gave a dinner to the head men and trademen; thirty of kings, governors, &c. sat at the first table. Their appearance and conduct were both very good. About one hundred were fed here on that day, and all went away highly gratified; much more so, than if five times the cost of the entertainment had been presented in goods and money. The dinner was given just at that time, because it could then be done without exciting a feeling that fear was the prevailing cause; all were on friendly terms and no person would suspect that we did it simply to conciliate the favor of the natives; and by way of preparation for the arrival of our long expected and greatly desired assistants. Its advantages were many. It made them feel sensibly the great difference between their way of living and that of the civilized and christian man; it served also to conciliate many who had been disposed to oppose the mission, to secure the esteem of others, and thus prepared the way for the reception of our instructions."

The presence of christian settlements on the coast, brings daily and impressively before the native Africans the superiority of civilized habits and pursuits, and supplies an argument for their own improvement which "he who runs may read." Mr. Sawyer laments the introduction of ardent spirits and the evil effects of bad examples and vicious habits among sailors. He desires books for distribution among seamen. The following extracts from Mrs. Sawyer's letters will show something of the state of a solitary mission family in Africa.

"*Dec. 12.* I am now able to labor hard, which I do almost every day. We have none to help us in domestic affairs, except the little colored girl we brought with us from Cape Palmas, and Cecilia Vantyne. We number about ten in the family: four of our own and six work-people. Thirty boys in school look up to us for their daily bread. To manage the affairs of the family, attend to the work of the mission, to teach the school, and perform the whole without a friend to aid in counsel or labor, is not a small or light matter. Do pray that the Lord will send us help. We need another teacher much. Thus far the labors connected with the mission have fallen heavily upon us both.

"We have seen some troublous times with the heathen. They appear friendly now. The war on their plantations keeps them in such constant agitation, that they have

not time to trouble us if they wished. I think at present they have no desire to injure us, with the exception of theft. To this they are so accustomed, that they seem not to consider it injury. We have, as yet, sustained no very heavy losses by them. They pillage small things principally, such as fowls, knives, basins, &c. Every article must be kept under lock and key. This was strange business to me, but I have become pretty well accustomed to it now. In September Mr. S. commenced digging a well; came to water at the depth of fourteen feet, continued digging until it was twenty three feet. It was not thought best to stone it up until the dry season. Heavy rains came on, and the soil being loamy, it caved so badly that the workmen were obliged to leave it entirely until settled weather."

"We have been compelled to bring all the water we have used about half a mile. The little native boys do this part of the work. All things are carried on their heads, water not excepted. If you offer them a vessel too large for their strength, they will soon tell you, 'That no fit me.' The 'King's English' is most miserably murdered by the natives."

"The only kitchen we have had, as yet, has been a native one, which we could not secure against the natives; but Mr. S. is about building another. You, in New York cannot imagine how necessary such a building is here. The upper part is designed for a rice-room. Of this article we *must* have a large quantity, and it can only be preserved by smoking. This keeps out the insects, of which there are a great abundance here."

"When we arrived here from Cape Palmas, I set myself, and Mr. S. with me, to consider how we might reduce the expenses of the family, by economically arranging our domestic affairs. In the first place, our washing was very expensive if done out of the family, which was the case. By hiring a native woman we reduced this expense considerably."

"To do the washing for our school, I made this arrangement: every week we have about thirty cloths for boys, which are very hard to wash, so I laid down this rule: 'One week, one boy wash them all; the next week, another boy do it,' &c. This is now the way we manage, and it has succeeded well for the last two months. The same course is pursued in reference to their cooking—each boy, sufficiently large, taking his weekly turn."

BAPTIST MISSION AT THE BASSAS.

"We give the following concise statement from the last Annual Report of the Baptist Board."

"EDINA.—I. CLARKE, preacher; J. C. MINOR, printer; MRS. CLARKE. *Kong Kong* native assistant."

"BEXLEY.—J. DAY, preacher. In this country, W. G. CROCKER, preacher. 2 stations, 3 preachers, 1 printer, 1 female assistant, 1 native assistant."

"Mr. and Mrs. Constantine returned to this country in June, on account of his ill health; and soon after, by their own request, were released from their missionary connexions. Mr. Crocker's health is so far regained, as to inspire some hope of his rejoining the mission. Mr. Minor commenced his services in June. The mission employs also Mr. J. H. Cheeseman, and Mrs. M. Jones, school teachers, at Edina; and Mr. J. Smith, teacher at Bexley."

"The general operations of the mission have varied little from those of former years. Two schools, one for boys and the other for girls, have been taught at Edina, averaging seventy scholars. Forty-five of these were natives, and were supported wholly by the mission, except four, who were supported by the Edina Missionary Society, or by individuals. They are generally making good progress in their studies. About fifty are able to read the bible. All, Americans and natives, attend stated worship at the mission chapel, and are members also of a Sabbath school. They appear, for the most part, contented and interested, and can be retained in the schools, with few exceptions, for several years. Some of the more advanced scholars, are tolerably well qualified to teach their countrymen. The school at Bexley has been less prosperous than last year, in consequence of Mr. Day's ill health. The employment of an assistant teacher promises improvement. Number of pupils about twenty, of whom ten are native children. An evening school has also been held for adults, (Americans,) by Mr. Clarke, principally for reading, and the study of Wayland's Moral Science."

"The operations of the press were recommenced in September. Two books have been printed in the Bassa language, 'Easy Lessons,' and 'The Bassa Reader,' the last containing 56 pp, 12mo. The Child's Book on the Soul, and a catechism are in course of preparation. Mr. Clarke's attention has been principally given, of late, to the school and translation departments, but in the dry season he devotes more time to the preaching of the gospel to the natives. His health, and that of Mrs. Clarke, continues good, but Mr. Day, it is feared, is in the last stages of pulmonary consumption."

The missionaries renew their earnest appeal for more help. Mr. Clarke writes, Feb. 20 :

"The Board have met so many discouragements in Africa, I have sometimes feared they would be disheartened, but I hope it will not be so. I do think there are some bright spots on the picture yet. The Lord is sparing some of his servants here; the heathen will listen to the gospel; the gospel will remove the strongest prejudices, and subdue the hardest hearts. The heathen here, generally, admit that the gospel is true. They are beginning to lose confidence in their gre-grees; some influential men say they are of no value whatever, and that they would destroy them at once, were it not for displeasing the more ignorant. Many are beginning to observe the Sabbath, and seem desirous of being instructed. I am sometimes a little disheartened, when I see what ought to be done, and how little we do; but the promises of God sustain me. The Savior will have the heathen for his possession. Ethiopia shall soon stretch out her hands to God."

Adverting again to the employment of native school teachers, Mr. Clarke remarks :

"As I before stated, we ought to have more help and more funds. Some of our more advanced scholars we ought to send into the country, to instruct the children in their own towns. I cannot doubt that the Lord is raising up some of these youths, to carry forward his work here when we shall be sleeping in the grave. The expense of the schools would be but little, as the parents would be required to support their children and to assist in preparing temporary school-rooms. Several have offered to bear the whole expense of the schools, but I do not think this could be relied on. It would be necessary to make the teachers a small compensation, and to furnish books in the Bassa language."

In regard to the want of funds, Mr. Clarke says :

"There are several inviting fields around us, which ought to be occupied immediately. But with our present appropriation, instead of enlarging, we must diminish our operations. We must dismiss some of our teachers and some of our scholars. After paying our teachers, we have only \$600 for our schools and all other incidental expenses. Is this all that can be allowed for these perishing millions? Would it not be better to abandon the mission altogether? I complain not of personal want. No, these hands, with the blessing of my Heavenly Father, could minister (if need be) to my necessities, even in this land of death. But what shall we do? Shall we dismiss our teachers, or shall we dismiss twenty or thirty of our scholars, whom we have collected with so much care, and who are almost our only hope? If the churches were poor, and unable to do more, then I would hold my peace, believing that God would devise means for carrying on his work. But knowing that God has committed to the churches the requisite means, I cannot contain myself while any are hoarding them in their coffers, or wasting them in luxury and extravagance. May the Lord forgive them; they, certainly, know not what they do."

METHODIST MISSION.

Several active and faithful colonists are engaged as teachers and preachers in connection with this mission, and they have made a powerful impression on many of the native population. A number of native converts of great promise have died in the hope of eternal life. At a late quarterly meeting at Robertsville, one of the mission stations, 22 natives, mostly adults, received christian baptism. This quarterly conference (says the Editor of the Luminary) proved harmonious, "there being found no special cause

of complaint against the official members, all of whose characters were duly examined, and from the report of the preachers and class-leaders, it appeared that the membership generally, were walking uprightly before God and their heathen as well as colonial brethren.

PROTESTANT EPISCOPAL MISSION.—At the recent meeting of the Board of Missions at Boston, it was resolved that the society ought to send Bishops to Africa and China ; and that a correspondence with England should be commenced, in order that the Church of England and America might co-operate, and not interfere with one another in sending Bishops to China.

AFRICAN COLONIZATION—BRIGHTENING PROSPECTS.

NEW ENGLAND.

THE annual report of the Massachusetts Colonization Society will explain the reason why so little has been effected for the cause of this Institution, during the last few years in New England. Every weapon which the subtlety and ingenuity of opponents could invent, has been wielded against it. The churches and congregations have been disturbed, and their very unity if not existence threatened by a fierce and ungovernable spirit, which is ready to abolish the church and government in order to overthrow slavery. Many stirred by this spirit have now withdrawn from the churches, and the wise and good are looking more intently to the great beneficence of the scheme of African Colonization in its relations to all the varieties and conditions of the African race. When the Ministers of New England shall discern, (as we may expect will soon be the case) the truly patriotic, benevolent, and missionary character of this enterprise, and once more boldly submit its merits to the reason of their people (at least annually,) large contributions will be made to the funds of the society. By such action on the part of northern christians, will the humanity and piety of the south be most effectually excited, and voluntary emancipation be most extensively promoted. The civilization and moral renovation of the African race, through the agency and influence of a republican commonwealth of her christian descendants on her shore, must commend itself, finally, to the universal reason of man. Said the Westminster review in 1831 : "THE AMERICANS ARE SUCCESSFULLY PLANTING FREE NEGROES ON THE COAST OF AFRICA ; A GREATER EVENT PROBABLY IN ITS CONSEQUENCES THAN ANY THAT HAS OCCURRED SINCE COLUMBUS SET SAIL FOR THE NEW WORLD." Let every minister of Christ, within these United States, preach once a year, (on or near the Fourth of July) on this subject and invite his people to aid this work, and the moral grandeur of these consequences is rendered certain. Free governments, and civilized institutions will spread out over all Africa, and her uncounted population be brought under the dominion of the Son of God. What christian minister would escape the pressure of responsibility resting, in regard to this subject, upon him ? *What such minister can die in peace, without having made one earnest effort for this so worthy and so great an enterprise ?* The following resolutions express the views of the Massachusetts Colonization Society.

"At a meeting of the Board of Managers of the Massachusetts Colonization Society, June 6th, 1843, it was

Resolved, That in the opinion of this Board, the time has arrived when far more general and vigorous efforts should be made in this city and State, to increase the influence and resources of the American Colonization Society.

"*Resolved*, That as the Parent Society are endeavoring to obtain funds to enable them to bring the entire line of coast, from Cape Mount to Cape Palmas, under the sole and exclusive jurisdiction of the government of Liberia; as this is a matter which cannot, without hazard, be postponed, and is of vital consequence, and for effecting it not less than \$20,000 are needed; and as the Society is constantly needing funds to transport free blacks from our country to Liberia, it be recommended to the ministers and congregations friendly to the cause, to make special exertions to raise funds for this object, on some Sabbath or other day near the Fourth of July.

"JOSEPH TRACY, *Secretary*."

CONNECTICUT.

We mentioned in our last number the reorganization of the Connecticut State Society at Hartford, and the purpose of its efficient Board to raise \$5,000 for the cause within one year. In co-operation with this Board, the Rev. Samuel Cornelius is laboring with zeal and energy to increase the influence and resources of the Society among the liberal inhabitants of this State.

NEW YORK.

We noticed last month the resolution of the N. York Board to raise \$10,000 the present year. There prevails an unanimous and enthusiastic purpose on this point. No doubt the object will be accomplished.

"At a meeting of the Board of Managers of the New York State Colonization Society, on the 4th day of May, 1843, the following resolution was unanimously adopted.

"*Resolved*, That in view of the success, which, under God, has attended the efforts of this Society in the establishment of schools, the organization of churches, the support of a Gospel ministry, and the planting upon the coast of Africa, christian colonies for the civilization of the native tribes, the abolition of the slave trade, the elevation of the colored race, and the introduction of the gospel of Jesus Christ into those countries of superstition and barbarism, it be requested of all evangelical churches in this State, that collections be made upon the Sabbath preceding the Fourth of July next, in behalf of the cause of African Colonization."

An address is published, in connection with this resolution, signed by the the following distinguished friends of the cause: Gardiner Spring, Thomas E. Bond, Thomas De Witt, Spencer H. Cone, John H. McLeod.

From this address we give the following extracts:

"*Friends and Brethren in the Lord Jesus Christ*,—Again another year has passed away, and the day we celebrate as the anniversary of our nation's independence is drawing near. The watchful care of the Divine Spirit has been over us, and we and our country have been the objects of his blessing. It has been the custom on the Sabbath nearest the Fourth of July for many churches in our State to remember those in bonds, as bound with them, and to show by their prayers and charities for that cause which seeks to redeem Africa unto Christ, their grateful remembrance of God's providential goodness.

"Over the great waters, in the very central regions of African barbarism and the slave trade, there is planted a christian colony of our colored brethren. Along those dark shores, where, above all other parts of the world, are to be found the habitations of cruelty, there is one spot, where the weekly recurrence of the christian Sabbath is marked by the sound of the church bells, and thousands of worshipers going in company to the houses of God. Among the native tribes that encircle them, eighty christian missionaries are laboring with success, and breaking the bread of life to starving souls. Over more than four hundred miles of that sea-board, no signal gun now tempts the strong to violence and rapine, nor fills the weak with terror, but the American colored man and the simple native, may each sit under his own vine and fig-tree, without any to molest or make him afraid.

"Friends and brethren, will you not aid us? By your hope in Christ, by your desire for the extension of His kingdom, by His own word of promise to him who gives the cup of cold water only in the name of a disciple, we supplicate your help; and as upon the

Sabbath next preceding our national anniversary the grateful incense of your hearts shall rise to heaven, O forget not, as you have freely received to freely give."

PENNSYLVANIA.

In this State are a host of intelligent friends and the Rev. J. B. Pinney is devotedly engaged in prosecuting a scheme for which he has encountered perils on the sea and in Africa. The Editor of the Colonization Herald thus speaks in his last number :

" Pennsylvania, so long active and efficient in her advocacy and aid of African Colonization, will now feel herself encouraged to additional efforts on the approaching anniversary of our national independence, in view of the zealous co-operation of Massachusetts, Connecticut, Vermont, and New England in general, at last awakened to a clear perception of her duty in this momentous question, and, also, of the Empire State, of the Old Dominion ; and in fine, of nearly all parts of the Union. Let the mention of this word remind all, that Colonization is the conservative principle of the Union. Will not our clerical brethren of all denominations aid us at this time ? Our cause is before them our wants have been already stated.

" In connection with African Colonization, and its concomitant, negro emancipation the obligation of duty to a course of systematic action, for the accomplishment of these ends, is binding on the religious man who would desire to see some of the greatest obstacles to gospel truths removed at home, and these truths carried to and spread through all Africa by missionary efforts from Liberia : it is binding on the patriot, who would desire to see his country purified from moral taint, and lightened, and in time entirely freed from oppressive weights on her industry and resources : it is binding on all freemen who would desire to confer on their fellow men advantages similar to those which they themselves enjoy. "

DELAWARE.

The State Colonization Society has been reorganized. Many eminent men are enrolled on the list of its officers and benefactors, and the Rev. J. S. Collins, is employed as agent of the Parent Society, to act in securing funds in connection with the managers of the State Society.

INDIANA.

We have great pleasure in republishing from one of our western papers, the following resolutions of the Indiana State Colonization Society :

" At a meeting of the board of directors of the Indiana State Colonization Society held at Indianapolis on the 6th day of June, 1843, it was

" *Resolved*, That this meeting fully concurs with the American Colonization Society in the great importance of the effort now making to obtain entire authority for the American colonies over the whole line of the African coast from Cape Mount to Cape Palmas, thereby ensuring the integrity of the present settlements and the entire exclusion of the slave trade within those boundaries.

" *Resolved*, That the pastors of the different churches in this State be respectfully requested to bring the subject before their respective congregations, on the Sabbath immediately preceding or succeeding the 4th day of July next, and to take up a collection in behalf of the society.

" *Resolved*, That the funds raised may be placed in the nearest Branch bank to the credit of James M. Ray, at Indianapolis ; and notice of the same forwarded to him with the name of the pastor, who shall be entitled to the *African Repository* for one year.

" *Resolved*, That the editors of newspapers in this State be requested to publish these proceedings, and that the Secretary procure and forward a copy so far as possible to each of the pastors of the different churches in this State.

" ISAAC BLACKFORD, *President*.

JAMES M. RAY, *Secretary*."

VIRGINIA.

In our number for April, a plan was submitted to the public, for raising \$20,000, by subscriptions of fifty or more dollars each, to enable the society to secure possession of

all points of the African coast between Cape Mount and Cape Palmas, a matter vitally important to the interest of the colony, and all the high ends for which it is established. The extension of the colonial jurisdiction over all this district of Africa, would, to this extent, forever suppress the slave trade, bring a numerous native population under the influence of a christian community, prevent disturbances from foreign interference, develop the agricultural and commercial resources of a rich country and thus prove of great advantage to the natives, to the colonists and to American citizens engaged in the African trade. Franklin Knight, Esq. was appointed by the Executive Committee to visit Virginia and invite the aid of the friends of the society and especially the co-operation of the clergy and churches in special efforts for this object about the Fourth of July. On learning the views of the committee through Mr. Knight the managers of the Virginia State Colonization Society at Richmond passed unanimously the following Resolutions:

"Resolved, That we cheerfully recommend Mr. Knight to the kind regards of all the friends of the cause in the State and heartily wish him success.

"Resolved, That we cordially approve of the design of the American Colonization Society to purchase the intervening territory between Cape Mount and Cape Palmas, on the coast of Africa, as one of great importance in securing the permanency, and prosperity, of the several settlements already established.

Mr. Knight visited not only Richmond, but Fredericksburg, Petersburg, Lynchburg, Lexington, Staunton, Charlottesville, and sundry other places, and secured pledges from many ministers and churches to make special exertions to raise specific amounts, near the Fourth of July, or at some more favorable time before the close of the year. A very general and decided interest was expressed in the object.

At a public meeting held in the Methodist Protestant church of Lynchburg, on Tuesday evening, the 30th of May, (the Rev. John Early presiding) letters were read from two colored emigrants from that place, (one recently sent out, with others, by Wm. B. Lynch, Esq., the other liberated several years ago by the Rev. Wm. S. Reid,) giving an encouraging account of the colony. Allusion was made by the latter, to the fact of a surplus in the Treasury of Liberia, which, remarks the editor of the Virginian, can be said of few treasuries on this continent. The further proceedings of this meeting are thus stated in the Virginian:

"The meeting was addressed, in a brief and eloquent speech by Major James Garland, and after he had concluded, the following resolution, accompanied by a few appropriate remarks, was submitted by the Rev. Mr. Cumpston, and adopted:

"Resolved, That, the aid given to the cause of African colonization, is a charity which begins at home, while at the same time it is benevolence of that expansive character which reaches millions of wretched human beings in a foreign land."

"The following resolution was offered by Capt. Thomas A. Holcombe, and adopted:

"Resolved, That as the people who compose the commonwealth of Liberia have confidently gone forth to plant upon the barbarous shore of their father land, Liberty and Christianity, it is our duty as well as our privilege to extend to them every encouragement and assistance in their great and arduous enterprise."

"At the suggestion of Major Garland, it was resolved that on the 4th of July next, an address be delivered setting forth the condition, prospects and purposes of the colony, —and a committee was appointed to select a suitable person to deliver said address, and to make all the necessary arrangements for the occasion, consisting of James Garland, Rev. Wm. S. Reid, Rev. E. Cumpston, Rev. Mr. Doughan, Rev. Mr. Dibrell, R. H. Toler, John Victor, T. A. Holcombe, C. L. Mosby, and Rev. John Early.

"The clergymen of the various denominations in this place were also requested to take up collections in their several churches, on the sabbath after the 4th of July, in aid of the society."

The *Lexington Gazette* contains an account of two meetings held in that place on

the evenings of the 7th and 8th of June. Robert White, Esq., presided, and John W. Paine, Esq., was appointed Secretary. After interesting statements from Mr. Knight in regard to the plans and operations of the society, the Rev. Dr. Ruffner, offered the following resolution :

"Resolved, That, from the intimate connexion which the operations of the American Colonization Society have with the efforts now making for civilizing the barbarous tribes of Africa, and for spreading christianity among them, it justly claims to be regarded as on a parallel with the great benevolent and religious institutions of the age, and ought to receive an equally liberal support."

This resolution was discussed during the evening, and on the next evening, the Rev. mover ably advocated it, and pressed the obligation of the citizens of Virginia liberally to sustain the efforts now making by the Colonization Society. The resolution was then passed unanimously.

"On motion, it was resolved, that the chairman appoint a committee to make arrangements for holding a general meeting of the friends of colonization, sometime about the 4th of July. Whereupon, a committee was appointed, consisting of Col. Smith, Dr. Ruffner, Rev. Mr. Tyree, Rev. Mr. Bryant, Rev. Mr. Nadal, Gen. Dorman, Hugh Barclay, Major Preston, Col. Reid, and S. McD. Moore."

An impressive address of a large and respectable committee of this meeting to the inhabitants of Rockbridge county, also appears in the Gazette.

In the Presbyterian church at Staunton, an interesting meeting was held, and after statements from Mr. Knight, showing the present necessities of the society and its colony, the venerable Dr. Alexander, of Princeton, offered a resolution *expressive of confidence in the religious and missionary influence of Liberia upon Africa*, and addressed the meeting (says the Staunton Spectator) in a most spirit-stirring manner, and was followed by the Rev. Mr. Stevenson. The same paper adds :

"On the motion of the Rev. Mr. Veitch, a committee of three was appointed to call a general meeting of the citizens, to be held on the 4th of July next, and to select an orator for the occasion, to press the claims of this noble cause upon their benevolence and patriotism ; and on the motion of Dr. Waddel, it was also resolved that the clergy of the county be requested to present the subject to their respective congregations on the sabbath succeeding the 4th of July, and take up collections in aid of the object."

The *Charlottesville Advocate* contains an account of two meetings in that place, on the evenings of the 19th and 20th of June :

"In pursuance to previous notice, a large and respectable meeting of the friends of colonization convened in the Baptist church, on Monday evening, the 19th June.

"The meeting was organized by the appointment of William Wertenbaker, Esq., chairman, and Alex. P. Abell, Secretary.

"Prayer was made by the Rev. Mr. White, of the Presbyterian church.

"Franklin Knight, Esq., an agent of the American Colonization Society, then favored the meeting with an interesting address in relation to the objects and prospects of the society ; and urged particularly the importance of the proposition of the society to extend the territory of Liberia.

"An animated address was delivered by Lucian Minor, Esq., after which,

"On motion, the meeting adjourned to meet to-morrow evening in the Presbyterian church.

"Tuesday 20th, 8 o'clock, P. M. After singing the "Missionary Hymn," the meeting was called to order by the chairman, and at his request, opened with prayer by Rev. R. K. Meade, of the Episcopal church.

"Mr. Knight, in a short address presented many very interesting facts in relation to the health of the colony, and answered very satisfactorily several objections, which are often made to the operations of the society.

"The Hon. T. W. Gilmer then delivered a spirit-stirring address upon the subject at large."

It having been determined to form a county society auxiliary to the American Colonization Society, a constitution was submitted by Lucian Minor, Esq., and unanimously adopted.

"The constitution was circulated in the congregation and the names of 37 members were enrolled.

"On motion a committee of six were appointed to nominate officers to the society, who subsequently reported the following:

Hon. T. W. GILMER, President,
 Rev. R. K. MEADE, 1st vice Pr'st,
 L. R. RAILEY, 2d do do,
 A. P. ABELL, Secretary,
 JOHN M. GODWIN, Treasurer,

"The report was adopted by the society and the officers duly elected.

"On motion of Rev. W. S. White, it was

"Resolved, That the pastors of the churches of the county favorable to the objects of this society, be requested to take up collections in aid of its funds on the sabbath preceding or succeeding the 4th July.

"On motion of Rev. R. K. Meade, it was

"Resolved, That the Secretary be directed to publish the proceedings of these meetings in the Jeffersonian Republican and Virginia Advocate.

"On motion, the society then adjourned to meet at the Presbyterian church on Tuesday the 1st day of August next, at 8 o'clock, P. M.

A new spirit is rising in New Hampshire. We have encouraging letters from Illinois. Zeal in the enterprise still inflames many noble and generous hearts in Mississippi, Louisiana, Kentucky, Tennessee, and throughout every region of the South. Almighty father of the human race, full of grace and truth, (let every christian say) breathe thine own spirit of universal love into the universal mind of this nation! This fearful night shall then vanish away. Africa shall rest in peace and honor among the nations, forgetting her shame—the wormwood and gall of her affliction—sending up her glad songs to the eternal majesty, her thronging millions, sprinkled with the waters of baptism, partakers of the bread of life, and hastening to enter with all the redeemed of Christ those new heavens and new earth wherein dwelleth righteousness.

DOUBTS AND DIFFICULTIES.

THE editor of the Charlottesville Advocate, though he thinks the "Albermarle Colonization Society," ought to be kept alive, and to be liberally sustained, appears to want confidence in the perseverance of the Virginians in a good enterprise, which of all people, he observes, they are most famous for beginning. He remarks:

"If this society enjoys a healthful and active existence for six months, it will be the first of a very numerous offspring of the same paternity which has failed to close a rickety and puling existence in a premature grave. The colonization scheme, indeed, has many difficulties to encounter,—not the least of which is, a prevailing skepticism in the public mind, as to the adequacy of the means for the accomplishment of any extensive good. As a mild, salutary antidote to the madness and fanaticism of abolition, it presents the strongest claims to the favor of the philanthropist who desires to see his country rid of the curse of slavery. But like all anodynes in a malignant disease, its effects are regarded as only transient and partial and therefore comparatively inefficient to the cure of the malady. How far this objection is well-founded we pretend not to say. Its existence however, and its influence are undeniable."

We regret to hear of any prevailing skepticism, at the South, as to the adequacy of the colonization scheme for any extensive good, since it is the very sentiment cherished by our opponents, the resolute and ever active ultra abolitionists of the North. We

find little consolation in the idea that our scheme may prove an antidote to what others may recklessly urge as a remedy for a malignant disease, if this antidote itself prove a mere anodyne, and comparatively inefficient to the cure of the malady. True, independent of the moral influence of this scheme to promote voluntary emancipation, we conceive it to have extraordinary merits; yet, if inefficient for the removal of slavery, we see not as an antidote, merely, to abolitionism, its peculiar claims to "the favor of the philanthropist who desires to see his country rid of the curse of slavery." We deem the editor of the *Advocate* mistaken in regard to the general sentiment of the South on this subject, though we know too well that no adequate sense exists in any part of the Union, of the power and extent of the beneficence of this scheme towards the colored race, bond and free, in this country and in Africa; nor has it ever received any support from any quarter, from no one State even of the South, comparable to its comprehensiveness and grandeur. What do those propose, who reject abolitionism as mad and fanatical, and consider colonization if less injurious, equally valueless as a remedy for a great, admitted, increasing evil? Are they waiting for some new movement of providence? Time, reason, providence wait not. There are opinions working in the world not to be arrested nor controlled. The plan of colonization (and we shall rejoice in all other wise measures tending to similar results) will prove remedial to any and every extent desired, if generously patronized by the public, especially if sustained by the power, the legislation and the resources of the State, and nation. Let Virginia, who was among the first to recommend it, become foremost in her endeavors for its execution. We invite attention to the following sensible article from the last colonization Herald:

QUITE IMPOSSIBLE!

"To every scheme for the improvement of man's social and political condition objectors are met with, who spend more time and give themselves more trouble to show that they are right, than would be requisite to give suitable momentum to the cause which they thus vexatiously hold back. Among the various difficulties that are suggested by these persons in the way of permanent diminution of the colored population of the United States by emigration to Africa, is that of sending away numbers sufficient for this purpose. "O, the thing is quite impossible! The whole shipping of the United States is inadequate for the purpose!"

"Now, without any long or elaborate calculations, we reply to these persons by a simple statement of facts, of which every man is or may be readily cognizant. These are derived from the statistics of European emigration to the United States and the British Provinces of North America. We have not room just now for the returns in tabular form, but shall present the mere result.

"The whole number of emigrants who arrived at all the ports of the United States, from all the ports in the world, between 1830 and 1840, would be 631,417." (*Hunt's Magazine for February, 1843, p. 161.*) The annual rate was therefore rising 63,141. We have not before us a similar return of the emigrants arriving in Canada for this period. The sum is given, however, for two years, 1834 and 1837, of arrivals at Quebec; viz. for 1834, 30,933; for 1837, 21,901. Now, if we add these to the arrivals of emigrants in the United States we find that the sum total for North America, exclusive of Mexico and Nova Scotia and New Brunswick, was, for 1834, 95,849, and for 1837, 101,106. In 1842, the number of passengers arriving in New York was 74,949, of whom nearly 70,000 may be computed as emigrants. We are told verbally, that the entire number of emigrants who reached North America that year from Europe, was 128,000 persons.

"The most sanguine colonizationist need not wish for a larger number of colored emigrants to Africa, than the yearly average of those who come from Europe, in order that all the substantial and important, vitally important advantages to the political, social, moral, and politico-economical well-being of the United States may be realized.

"It will still be objected, that without the great trade between Europe and the United

States, facilities for emigration from the former to the latter could not be offered. But our reply is, that with a little more attention to the subject on the part of our government and merchants, the trade with Africa might readily be increased a hundred-fold. Add, however, to the considerations of a purely commercial nature, affecting but a few persons those higher and multifarious ones which ought to press on all the citizens of our great republic,—their duty and policy, and the incentive to emigration for the black himself in his degradation here, and how easy would it be to bring about an emigration from these shores of joyful freed-men, equal in number to those who, with a tithe of the grievances of the former, leave their homes for the new world."

DEPARTURE OF THE RENOWN.

This vessel sailed from Norfolk on the 17th of last month with seventy-eight emigrants, mostly from Mississippi. At the very time hundreds of thousands of freemen were assembled around Bunker's Hill, to admire the proud monument constructed in commemoration of those who poured out their lives on that spot, martyrs to liberty, this company left our shores forever to unite with their brethren in rearing the fabric of a free and christian state on the shore of Africa. The following account of the departure of this expedition from New Orleans, on the 9th of May, we find in the Commercial Bulletin of the 11th.

"Mrs. Margaret Alison Reed, daughter of Captain Isaac Ross, of Miss. and relict of the late Thos. B. Reed, who died Senator elect of the U. S. from the State of Miss., by her last will and testament, bequeathed her entire estate to Dr. Stephen Duncan, of Natchez, and Rev. Zebulon Butler, of Port Gibson, Miss., with the exception of \$3,000 to her lawyer, the late Wm. R. T. Chaplain, Esq. Her estate consisted of about 130 slaves and 1,600 acres of land in Jefferson county, Mississippi. No obligations, oral or written, were imposed upon her legatees, who were also her executors. But those gentlemen being satisfied that it had been the cherished wish of Mrs. Reed that *her* slaves, together with *those* that had been bequeathed by her father to the American Colonization Society, should be sent to Liberia, in Africa, and it being in accordance with their own feelings so to do, and give them the proceeds of the estate to aid them there, took immediate measures to accomplish that object. Within three months after the decease of Mrs. Reed, \$2,500 were advanced to the American Colonization Society to make preparations to transport all the slaves to Liberia as soon as practicable. But near the time appointed for the departure of the negroes, all proceedings were staid by an injunction. The will was afterwards tested and confirmed in the Chancery and High Court of Errors and Appeals of Mississippi, and title perfected in the legatees. Since that time, by efforts in the Legislature, and various *quasi* legal proceedings, the executors have been constantly harassed and kept on expense till the present time. They have expended \$20,000 or more, in their various contests to sustain the will, and in their efforts to colonize those people in Africa. On the 9th inst. seventy-one of the negroes of this estate sailed from this port, in the bark Renown, Capt. Watson, of Philadelphia. As Dr. Duncan has advanced \$1,500, of his own funds, for the outfit, the remainder of those people must stay and make another crop, and wait the sale of the land and stock, and by this time next year, it is confidently hoped, they will sail with the fruit of their labors to join those who have just embarked for the land of their fathers."

The editor of this paper on introducing the above statement, observes:

"We are sure that none of our readers will fail to share with us the pleasure which we feel in noticing to-day the departure of a vessel freighted with human souls of the African race, destined for their fatherland, and (prepared by a long and faithful pupilage) for freedom. It is by these periodical departures from our port, of industrious, honest and intelligent manumitted negroes, that we see practical exemplifications of the beneficent uses to result to Africa herself, from the transfer of her children to this continent, and their subjection to the whites. The emigrants are carrying out to the rest of their race, laborious and thrifty habits, civilization, and the christian religion, and dotting the African coast with prosperous and intelligent communities."

IMAGINED DANGER.

We observe the following paragraph in some of the newspapers :

BRITISH INTERFERENCE IN LIBERIA.—"The Philadelphia Colonization Herald states that "English cupidity," is hankering after Liberia. A new map of Africa has been got out, on which a claim is laid to a large portion of the Liberia territory. Mr. Arrow-smith, royal geographer, told an associate of the editor of the Herald, that the map was commanded by high authority. The article concludes with stating, that a committee of parliament, who have been taking testimony the past year as to Liberia, are gathering all the testimony they can adverse to the rights of the present governors, and that the report of the committee recommends to the British Government the construction of a fortress in the very heart of Liberia."

The Kenebeck Journal remarks :

"If Liberia is not sustained by aid from the United States, it most assuredly will fall into the hands of the English, who would gladly extend their colonies along the windward coast, from Sierra Leone eastward, so as hereafter to monopolize the trade of the interior, a trade that will be of great value."

We have no apprehension of any such purpose on the part of the Government of Great Britain as is here suggested. Some difficulties have arisen from the interference of English traders with the rights and revenue laws of the colony, but these unjustifiable proceedings have received, to our knowledge, no sanction from their Government. As the place was selected by our Government for the residence of recaptured Africans, and as buildings and fortifications have been constructed for their comfort and security, at its expense, as well as for other reasons, Liberia is entitled to the protection of our navy, and since its just claims to the respect and good offices of foreign powers, have been presented, through the appropriate channel to the English Government, we doubt not these claims will be duly regarded.

Slavery in the British East Indies.—Great Britain seems to be making progress in the work of abolishing slavery in her East India possessions. Orders have been issued for the abolition of slavery in Penang, Malacca, Singapore and the province of Wellesley. A similar movement has been made by the East India Company's Government.—*Vermont Chronicle.*

"The number of slaves thus emancipated by these two processes, is stated by a correspondent of the Journal of commerce, at *twelve millions*. The number of slaves in North and South America, and the West Indies, is estimated at about six millions."

From the Friend of Africa for February.

AFRICA WASTED BY BRITAIN AND RESTORED BY NATIVE AGENCY.

IN A LETTER TO THE LORD BISHOP OF LONDON, BY THE REV. J. M. TREW.

FROM the notice below, we see that the "African Civilization Society," (of which Mr. Trew is secretary,) feel the necessity of sending out the instructed descendants of Africa to effect her civilization. They are practically, though imperfectly, colonizationists.

We have risen from the perusal of this most seasonable pamphlet with some such series of feelings as Sir Fowell Buxton's *Slave Trade and Remedy* formerly inspired,—first, a sense of horror and half-indignant penitence, and then a stimulating hopefulness of better things in store for Africa, not without a degree of wonder at the length of time which the magnitude of our obligations had escaped us, as well as the happy means by which they might be at least partially discharged.

But the tract itself precludes all preliminary observations, and demands our immediate attention. It commences with an address to the Government and to the nation, through the medium of the national church, a tone which is preserved throughout, and which places both the subject and the writer at once on the highest ground. As a

minister of the Church of England, Mr. Trew, whilst giving due praise (and none can give it more sincerely) to the efforts of every other body, naturally and justly directs himself to the powerful and prominent body to which he officially belongs, and to him amongst its heads, who has taken the most active part in the recent attempts for the improvement of Africa.

"We honor the voluntary agency which has done so much for the christianization of Africa. But this agency costs the nation nothing. If we would, as a nation, offer (were it possible) an adequate atonement, we must bear the burden of raising up and supporting a christian agency at the national cost. This is the very least we can do, but we ought to do more. The church of the nation ought to assume her proper position in this work, as her influence, her means, and her responsibility are the greatest, so, likewise, should her sacrifices for the redemption of Africa be the greatest."

The awful responsibility incurred by Great Britain from her long possession of the settlements and forts on the western coast,—the vile uses to which they have been put, and the immense wealth derived (at least for the time) from such employment of them,—the injury thus done to the moral character of the natives around,—the very limited extent to which she has sought to repair that injury,—the means positively at her command in and around those settlements themselves for such reparation,—and the boundless scope and perfect hopefulness of their application,—is plainly and faithfully set forth, and enforced upon the heart of the nation by the most cogent arguments and touching appeals.

Most striking is the simple balance-sheet between our obligations, our means, and our exertions, displayed in page 34.

At the three settlements of Cape Coast, Gambia, and Sierra Leone,—with a surrounding population (under our influence more or less) of about 460,000 souls, peaceable, friendly, and disposed to listen to the white man's instructions,—the total Government expenditure, on a few schools and a solitary chaplain, barely exceeds £1,000, not more than *one-tenth* of the annual outlay on the military establishment of a single settlement. The total military and civil expenditure, indeed, amounts to upwards of £111,000, so that the sum devoted to instruction is not the *one-hundredth* part of the entire. This insignificant sum is well contrasted with the voluntary contributions of the church and Wesleyan missionary bodies, of whom the one expends £7,884, the other £7,377 a year, besides large sums for buildings. The total number of communicants, again, out of such a vast and accessible population, is but 5,027, and of scholars (so far as returns are given) 8,013.

What a stimulating and reproachful contrast is, moreover, presented in the rapid and extensive progress of Islam, propagated here, not as in the East by the sword alone, but by commercial intercourse, and far more by the constant establishment of *small schools*, where the children of the pagans receive its doctrines with the tempting bait of learning, poor and meagre as it be; and this with a perfect apprehension on the minds of the natives, of the superiority of European instruction, whensoever it is afforded them. But *we* set them no example of propriety, even in ordinary demeanor, much less in the impressive observances of christian worship:—"The white man never prays."—What a humiliating reflection!

But through God's preserving care, amidst all their native and acquired corruptions, the children of Africa are not wholly lost to a sense of their condition, or unwilling to be raised out of its profound miseries,—on the contrary, we find numerous instances cited of the capabilities and generous disposition of the negro, of his love for his fatherland and his brethren, and singular desire to impart the blessings which may have fallen upon himself.

The plan which is here proposed has, however, the great merit of being decidedly practical in its character, whilst it embraces a larger amount of better *material* than any other. Without overlooking or disparaging Sierra Leone, Mr. Trew avowedly looks to the West Indies for the greatest number and best quality of agents, of whose characters and powers he has had the fairest opportunity of judging, both in the times of slavery and freedom. Full of zeal for the land of their sires, and possessed of considerable knowledge and most improvable powers, these men seem to require little more than some specific training to direct and concentrate their energies, and to prepare them for their mighty task. For this purpose an institution already exists, and is in fact in operation, in the Island of Jamaica, "which, if judiciously managed, promises, under the Divine blessing, to provide a numerous and efficient supply of christian agents."

This institution was, till recently, the property of the Church Missionary Society, and its management is still in the hands of the same parties as before. One-third at least of the persons herein trained, are to be considered as devoted to Africa, and to re-

ceive an education specifically for that purpose. Of volunteers there is no scarcity, nor are they men of reckless habits or desperate fortunes, to whom any change would be an agreeable or necessary variety, but persons of the highest character, and highly recommended by their respective ministers. When properly qualified, it is proposed to transfer them to some central and least insalubrious point along the shores of Africa, perhaps Fernando Po. There a normal school, with manual labor and industrial schools attached, should be founded, and placed under the superintendence of a clergyman, as a centre of light and knowledge to the entire continent.

"The establishment of a normal and industrial school would furnish a supply of missionaries of all others best suited to the present circumstances of Africa. The extremely degraded condition of the native tribes renders it desirable that means for the improvement of their barbarous habits of life should be proceeded with simultaneously with their religious instruction. The most acceptable missionary for years to come, to the inhabitants of Central Africa, will be the man who, while his primary object is to preach the Gospel, is, in addition to his love for souls, qualified from his agricultural, medical, or mechanical skill, to alleviate the amount of their bodily sufferings, to improve their habits, and to contribute to their social or domestic happiness by instructing them in the arts of civilized life,—thus may he expect to find a ready response in their affections to those messages of grace and peace, for the profitable diffusion of which he becomes 'all things to all men,' and purely 'that he may win some.'"

With the whole of this plan it is needless to say that we perfectly agree, and it is impossible to give too much praise to Mr. Trew for the untiring energy with which he has elaborated its details.

The welfare of the African race seems ever at his heart; and indebted as we are to him for the first enlarged scheme of negro education in the West Indies, and for his active services in the cause of the Society, a still deeper debt of gratitude is justly due for this spirited attempt to arouse once more the attention of our rulers, and point out a sure and practicable way whereby the regeneration of Africa may, under Providence, be effected.

WESTERN AFRICA.—Letters have been received from the Gaboon, to March 10. Mr. Wilson writes that a native chief had agreed to build a school-house at his own expense, if a teacher could be furnished to occupy it. Another chief of high rank, has declared his conviction of the folly and wickedness of idolatry, had dought his idols, ten or fifteen in number, and sunk them in the river, and had built a small place for the worship of the true God. Mr. Griswold writes that all his expectations are likely to be fully answered.

✂—We hope the clergy and churches will recollect that the time is not yet past for annual collections near the Fourth of July.

✂—THE Editor's absence prevented some corrections in the last number in the account of the New-York meeting. He is not inclined to copy compliments to himself.

CONTRIBUTIONS *to, and receipts by, the American Colonization Society, from the 20th of May to the 20th of June, 1843.*

NEW HAMPSHIRE.

By Rev. R. R. Gurley:—
Concord, Hon. Judge Upham, Rev. Mr. Noyes, each \$5, Gen. Robert Davis, \$2, Asa McFarland, A. F. Esquire, each \$1, Ladies' Liberia Society, \$15,

29 00

MASSACHUSETTS.

Boston, From a friend to be applied to the removal of slaves, liberated for settlement in Liberia, \$325, *Massachusetts State Colonization Society*, to aid in colonizing emancipated slaves in Liberia, \$98 37, 423 37
Springfield, Annual sub. of Miss Harriet Stebbins, - - - 5 00
Dedham, A contribution (from the first church,) after an address on the subject of colonization, by Rev. R. R. Gurley, - - - 50 00 478 37

RHODE ISLAND.	
Newport, A friend, (per Rev. Mr. Thayer,) - - -	10 00
DISTRICT OF COLUMBIA.	
Washington, Dr. E. Prusser, - - -	1 50
VIRGINIA.	
Big Lick, Ann. sub. of Gen. Edward Watts, from Aug. 1, '40, to Aug. 20, '43, \$30, E. McClanahan, from July 5, '41 to July 5, '43, \$20, (per Thomas W. Micon, Esq.,) - - -	50 00
King George, Annual contribution of Younger Johnson, Esq., (per S. Shinn, Esq., Alexandria, D. C.) - - -	10 00
By F. Knight, Agent:—	
Fredericksburg, A friend, (per Miss Chowning,) - - -	4 00
Lynchburg, A. Tompkins, Esq., - - -	10 00
Staunton, P. Powers, Esq., - - -	2 00
Brandon, Legacy of the late George E. Harrison, deceased, (by his brother W. B. Harrison, Esq., exec.) - - -	333 34 409 34
ARKANSAS.	
Dwight station, George, freeman of color, - - -	1 000
Total Contributions, - - -	\$938 21

The following sums were received by the Rev. W. McLain while in the south, and have not before been acknowledged, viz:

From Stephen Duncan, Esq., Natchez, Miss., to aid in sending out the people left to himself and Rev. Z. Butler, by the late Mrs. Reed, - - -	1,500 00
From the Mississippi State Colonization Society, - - -	1,000 00
“ Individuals in New Orleans, - - -	50 20
“ Rev. Mr. Crowder, collection in Methodist Episcopal Church, Portsmouth, Va., - - -	6 00
From Wm. Ward, Norfolk, Va., - - -	5 00
“ Com. Cornelius K. Stribling, U. S. N., through Mrs. Stribling, - - -	25 00
“ Silas Howe, Charleston, S. C., for passage, &c., of R. Murray and family, in the Renown to Liberia, - - -	195 00
From sundry persons on account of freight in the Renown, - - -	1,254 94
	\$4,036 14

FOR REPOSITORY.

By Captain George Barker, Agent:—

MASSACHUSETTS.—Salem, Francis Choate, for '43, \$1 50. Beverly, Albert Thorndike, '43 and '44, \$3, H. Larcom, for '43, \$2, J. Briant, '43, '44 and '45, \$5. Marblehead, Rev. J. Bartlette, for '42, \$2. Charlestown, D. A. R. Thompson, to '44, \$3 50, B. Whipple, Thos. Marshall, S. Kidder, James Adams, A. Carlton, to '44, each \$4, Thomas Brown, Jr., for '42, \$2, Rev. J. Curtis, to '44, \$3, E. Craft, S. Abbott, to '44, each \$4, C. Adams, to '44, \$5, A. Crowningshield, to '44, \$4, E. Brown, to '44, \$2, Henry Foster, Dr. Daniel White, to '44, each \$4. North Danvers, Rev. Allen Putnam, to July '43, \$7. Boston, Dr. A. B. Snow, to July '43, \$5 25, Francis Welsh, to '44, \$5, James C. Dunn, for '42, \$2. Cambridge, Prof. Oliver, '42, to '43, \$3, T. Greenleaf, to '43, \$6. - - -	97 25
CONNECTICUT.—Griswold, Mrs. S. Tucker, to '42, \$2. - - -	2 00
NEW YORK.—New York, Rev. John H. Eaton, agent: - - -	100 00
VIRGINIA.—Wilmington, George Stillman, Esq., from '40, to '46, \$10. Lynchburg, A. Tompkins, Esq., from '41, to '44, \$5. - - -	15 00
MARYLAND.—Sam's Creek, Mr. Jacob Landes, '42, \$1 50. - - -	1 50
NORTH CAROLINA.—Jonesville, Rev. James Purvis, '40, to '44, \$5. - - -	5 00
Total Repository, - - -	220 75
Contributions, - - -	938 21
Rev. W. McLain's receipts, - - -	4,036 14
Total, - - -	\$5,195 10

NOTE.—Corrections in acknowledgments of June:—

John Metcalf, Esq., Richmond, Va., read *Fredericksburg*. Hon. J. F. Lomax, Richmond, Va., read *Fredericksburg*. W. B. Peache, Richmond, read *W. B. Peake, Fredericksburg*.

43.

0 00

1 50

9 34

000

8 21

6 14

0 75

8 21

6 14

5 10

Rich-
rede-

RESOLUTIONS CONCERNING THE AFRICAN REPOSITORY.

Resolved,—That it is expedient to publish hereafter, at the same price, in a pamphlet form of thirty-two pages, with a handsome cover, the African Repository.

Resolved,—That the Executive Committee entirely approve of the plan of supplying without cost, the African Repository to the Ministers of all denominations in the United States, or such as may be disposed to co-operate in the benevolent objects of the Society, provided the funds for this purpose can be obtained, and that the plan be submitted to the several State Societies, and other friends of the cause, with estimates of the expense, and inviting them to give donations for this specific purpose.

Resolved,—That the agents of this Society be informed of the views of the Committee on this subject, and instructed to receive contributions for the proposed object.

Resolved,—That this plan be submitted by letter to some of the distinguished friends of the Society in different States, and that they be requested to promote the object.

✱ ————— ✱
✱ All communications for the African Repository should be addressed to the Editor, R. R. GURLEY, Secretary of the Society.

✱ Donations and collections to be transmitted to the Rev. WILLIAM McLAIN, Treasurer of the Society.

THOSE who wish to make bequests to the American Colonization Society, can best secure their object by using the following form, viz: "I give and bequeath the sum of — dollars to A. B., *in trust* for the American Colonization Society," &c.

The African Repository will hereafter be issued regularly on the 1st of every month, from this city, at \$1 50 per annum, payable in advance. The work is now owned by the American Colonization Society. The profits are wholly devoted to the cause of Colonization.

The African Repository is sent gratuitously—

To every Auxiliary Society which makes an annual remittance to the American Colonization Society.

To every clergyman who takes up annually a collection to aid the American Colonization Society.

To every person obtaining three new subscribers, and remitting the money.

To every individual who contributes annually ten dollars or more to the funds of the American Colonization Society.

To every life-member of the American Colonization Society, for three years after he becomes such.

Clergymen who have taken collections in their churches the past year, but who have not received the Repository, will please forward their names and their residences.

Persons who wish to discontinue the Repository, are requested to give the town, county, and state, in which they reside.

Officers of Auxiliary Societies will please act as agents in receiving subscriptions to the Repository, and forward subscribers' names and the money received, by mail, through their Postmaster.

Secretaries of Auxiliary Societies will please forward their names and residences, that they may be furnished with such documents and papers as may be on hand for distribution.

The payment of thirty dollars constitutes a person a life-member of the American Colonization Society, and entitles him to a certificate of life-membership.

Persons who have not received certificates of life-membership to which they are entitled, will please give information by mail.

Mr. C. W. JAMES of Cincinnati, Ohio, is authorized, by himself, or by deputies authorized by him, to receive moneys due the African Repository from the Subscribers in the states of Ohio, Indiana, Illinois, Missouri, Michigan, Iowa and Wisconsin, South Carolina, Georgia, Alabama, Louisiana, Mississippi and Tennessee. The accounts have been placed in his hands, and those indebted are respectfully requested to be prepared by the time they are called upon, as we are in great need of the money.